

# UNITED STATES DEPARTMENT OF AGRICULTURE OFFICE OF THE SECRETARY WASHINGTON, D. C.

REPORT OF THE SECRETARY OF AGRICULTURE

Statement of the Secretary of Agriculture									
For the year ending June 30, 1907									
Receipts from sales of land									
Receipts from sales of timber									
Receipts from sales of minerals									
Receipts from sales of other property									
Receipts from other sources									
Disbursements for land									
Disbursements for timber									
Disbursements for minerals									
Disbursements for other property									
Disbursements for other purposes									
Balance forward									
Balance on hand									

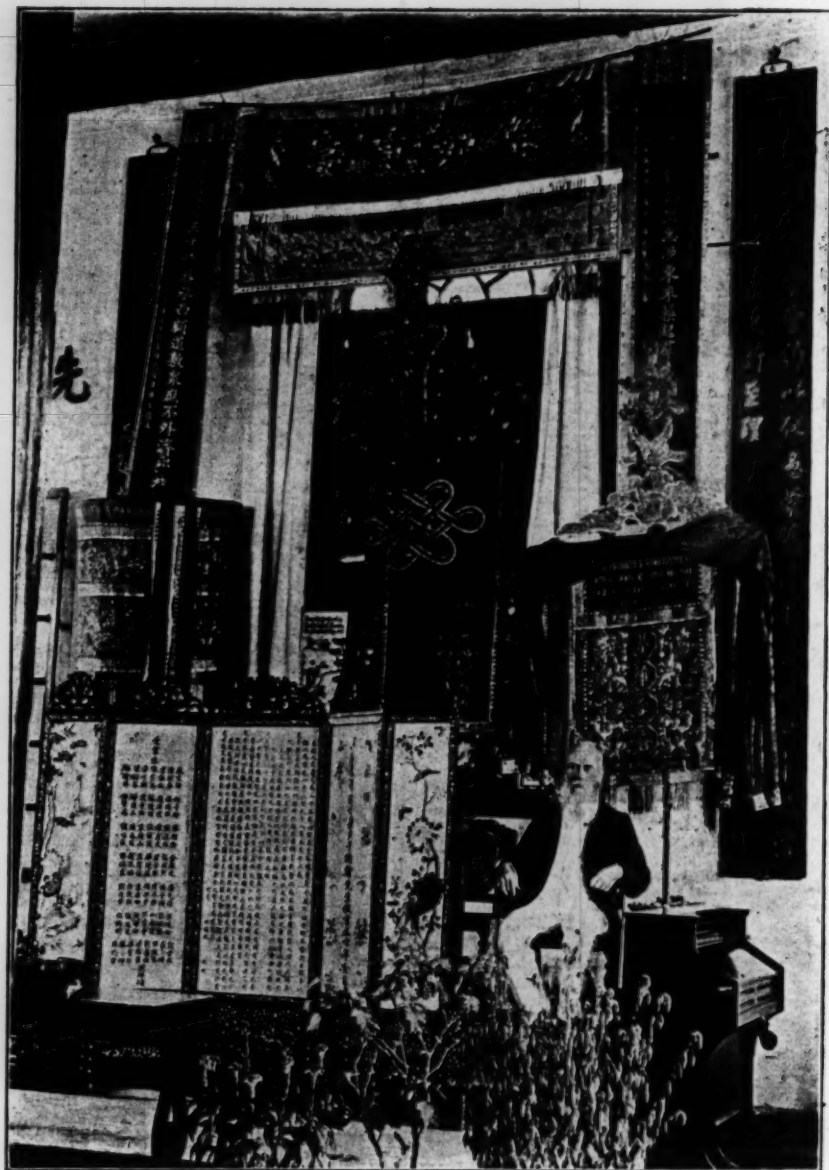
Approved: \_\_\_\_\_

Secretary of Agriculture









THE LATE DR. KERR AND HIS JUBILEE TABLETS



THE  
CHINESE RECORDER  
AND  
*Missionary Journal.*

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VOL. XXXII. No. 9. SEPTEMBER, 1901.

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paid. (Gold \$1. 75.)

*The Sifting Time in Manchuria.*

THE PERSECUTION OF THE MANCHURIAN CHURCH.

*Reports from Various Districts.*

Notes taken by Rev. J. Webster and revised afterwards by the speakers.

1. THE SUNGARI REGION. Membership in 1900, 120; enquirers, 200.—The Boxer movement did not reach the Sungari region until a fortnight after the missionaries had retired, but when it came it went right through the heart of the district, even to the hills. The Boxers were all boys of from fourteen to nineteen years of age; their leaders being men. These boys assumed great power, forcing even magistrates to pay them the respect due to minor divinities. But the movement was, from the beginning, almost a military one. The looting and destruction of property were the work of the soldiers. The virulence of the attacks on Christians varied not according to the proneness of the Christians to manage law-suits, but according to the attitude of the person in command. In most cases the Christians fled and lost all their property. Those caught were put in prison and tortured, others were suspended with ropes from the roof tree. At least one man was roasted with fire, and his son, on hearing of his father's sufferings, committed suicide. A few recanted, chiefly men of a low spiritual type or great ignorance. In Shuang-cheng-pu, where is the oldest church, there were three distinct periods of trial: 1. There was first the "fining" time, which would appear to have been previous to the Imperial decree ordering the extermination of all foreigners. 2. The "killing" time. 3. The "torturing" time with a view to extort money. During the first of these periods a man named Fu, a large merchant in Shuang-cheng-pu, fled from the Boxers. His business man was arrested and threatened with death unless he found his master. When Mr.

Fu heard of this he immediately went to the Yamên and gave himself up. When he arrived he announced his name, but the officials refused to believe that he was the person whom they were seeking. He vehemently maintained that he was, and insisted that his servant should be released. The officials were so astonished at his conduct that they released him on the payment of 3,000 tiaos. During the "killing" time a man named Su was tried before the magistrate and condemned to death. Before he was executed the order came from Kirin cancelling the death penalty for Christians, and he was released. The cases of torture mentioned under the sufferings of Christians occurred during the next or "torturing" time. One man promised by means of a go-between to pay money, but in the meantime escaped. Another escaped with his chains and hid in a millet field. Of the two men who recanted one was the most cowardly man in the place and the other was of a very low spiritual type. Two men, after torture, being penniless, were released. When the Russians arrived the native magistrate, believing that Russia and England were unfriendly, continued to persecute the Christians until a deputation informed the Russian official at Harbin of their conduct, when the matter was immediately put right. The Russians were quite willing that mission work should be carried on to the extent of instructing the Christians. They discountenanced proselytising, at least in the meantime. The Christians found the cross a useful badge of Christianity, had placed them in their houses and found them effective in preventing the Russians from looting. It soon became apparent that while it saved them from Russian extortion it brought down upon them afterwards the enmity of their neighbours. The spirit of the members was found to be one of sympathy with the missionaries and a growing willingness to follow their instructions. They had all come back. Not one had finally abjured the church. No one had asked for relief or received compensation. On the whole the spirit of the members had been chastened and improved by what they had passed through.

2. KIRIN AND KU-YÜ-SHU. Membership in 1900: Ku-yü-shu, 846; Kirin, 650.—In Ku-yü-shu district the Christians escaped lightly, probably because the officials found themselves between two fires, not knowing whether the Boxers from the south or the Russians from the north would prevail. No deaths occurred in this district. Two members found a Russian soldier in hiding, weak, half-starved, unarmed and almost naked. They took him and led him to the Yamên, receiving the sum of eighteen tiaos for him. The man was beheaded. In Kirin district matters were more serious. At A-shin-chêng eleven were killed by Chinese officials. Two evangelists, when fleeing with some Chinese, were shot by Russians,

being mistaken in the distance for Boxers. In both districts a large number recanted in one way or another. 1. Two kinds of certificates were issued by the Yamên (and most of those who recanted received these). In Ku-yü-shu district only one Yamên issued *chî-chao-r* (certificates.) 2. Some placed idols in their houses, especially the picture of the god of the kitchen. 3. Others burned incense and worshipped idols at special places provided by the Boxers. 4. Some resorted to open sin, such as gambling and opium smoking as proof to the heathen that they were not Christians.

In most cases death seems to have been threatened chiefly as a means of extortion. Fines were general and heavy. In the Ku-yü-shu district there are no Russians in any of the stations. In one station the cross was used by the members as a protective measure. The two elders visited all the other stations on the way back from Vladivostock, and they report that in most cases members who recanted are much ashamed and sorry for what they did. They both agreed that work might be started any time on the old lines. Two churches and two chapels are still in our hands intact. Ku-yü-shu chapel has been repaired and all the other chapels, with one exception, we can easily rent again, as the landlords are willing to let us have them.

None of the evangelists recanted by worshipping idols, burning incense, or buying Yamên certificates, but one is known to have gambled a couple of times. Taking all the various forms of apostacy, the proportion of recantations is under fifty per cent. Elder Liu has been allowed to reopen the preaching chapel in Ku-yü-shu as a kind of test case, because of his tact as a preacher. In all the stations members are regularly meeting for worship.

KIRIN.—Dr. Greig had seen most of the men in authority, and none showed any desire to interfere with our work. General Kaulbers declared his intention to be absolutely impartial to heathen and Christian alike. He asked Dr. Greig's pledge not to cause trouble. He also asked for English papers, and among others Dr. Greig gave him Dr. Ross' article in the *U. F. Record*. At Dr. Greig's request the Governor-General provided him with a house and a very suitable compound for a hospital. The hospital has been opened and the number of patients is gradually increasing. Morning and evening services are held on Sundays and a mid-week prayer meeting. The attendance has been very encouraging, almost as large as before the trouble. In the east out-stations it is impossible for members to meet for worship except at O-mo-so, where there are a thousand Russians. There the chapel is used as a telegraph office. All the other chapels were destroyed, some by Chinese, some by Russians. In the southern out-stations all the chapels were destroyed and the

members lost their all. At present C'ha-lu-hê, on the Yü-lu, is the only place where Christians dare to live. In the north out stations, although the pressure was less severe, recantation was almost universal. Some of the Christians seem deeply ashamed and repentant. Only one evangelist got a certificate, and it would seem that it was bought for him without his knowledge by his father. He was unsatisfactory, and has gone to the Roman Catholics. In Kirin itself there is now one bookseller at work, and we have arranged to secure part of a new building to be completed before the fifth moon festival for a street chapel.

3. KUAN-CHENG-TSU.—Here the persecution was not severe owing to the fact that the magistrates "sat on the fence." The destruction of mission property was precipitated by a fight which took place between the Chinese soldiers and a band of Russians escaping to Harbin. Only one death is recorded. Nearly all the members fled. Few lost property. In one place the magistrate confiscated all the property of the Christians and allowed them to redeem it afterwards. In some places the "Tsai Li" sect had looted a great deal. At the town of I-tung-chow, on the Imperial Kirin road, fines were imposed by magistrates on the threat of handing them over to the Boxers.

*Recantations.*—With the exception of two villages there were no cases of recantation, because they were not asked to do so. Those who suffered most were a few evangelists. Two of them attempted to commit suicide; one on two occasions. Only about a third of the former members now come to worship, but those who come seem to wish to remain.

4. MAI-MAI-KAI.—The town suffered little because the magistrate did not believe in the Boxers. At the time the movement began he happened to issue a proclamation calling upon the citizens to build a new wall. Towards this the Christians also subscribed. Certificates were received by the men, but they are said to have merely stated that they were good men and had subscribed towards the new wall. The others escaped on payment of fines. At the out-stations the members all fled and the chapels were all burned. One preacher was tied up, but afterwards liberated. There were no deaths in the district.

5. KAI-YUAN.—In this town both magistrates fled at the time of the trouble. The looting of the mission property was carried out by the "Tsai Li" sect under a Mahommedan soldier. One member had renounced the faith at the outbreak of the persecution, handing back his Bible and New Testament to the elder in charge of the church. One elder went to the Boxer head-quarters and received a certificate. In the villages of Ma-shih-pu and Wei-yuen-pu all the members recanted. Their fine money had not yet been paid before



the Russians arrived. No deaths are recorded. At present the members are holding a daily prayer meeting, and on Sundays there is an average of 90 or 100 at service. The Russians are most friendly. There was a great desire among the people to study the Scriptures. Only once had suggestion been made about compensation. Although it was known who had taken the foreigners' goods no steps had been taken to get them back by force. At the Tie-ling station Pastor Chang has got quietly re-established. There have been three deaths there.

6. HAI-LUNG-CHENG.—In this district the persecution was very virulent. All chapels and private houses belonging to Christians were destroyed. In the city four men were put to death, testifying their allegiance to Christ. Three others were killed, of whom there is no report. At Mo-pan-shan, a branch station, the members escaped to the mountains, where they met for prayer under their leader Yao Hua. At Tai-ping-ho the preacher was murdered. At Teh-sheng-kow blind Chang was harrassed by the "Tsai Li" sect for a week, during which he ate or drank hardly anything, giving himself wholly to prayer. He was then taken to a temple and beheaded, praying and confessing Christ.

At Shan-cheng-tsu there were twenty-one deaths—eleven members and ten enquirers. All chapels and private houses were burned, and the Christians lost everything. An old preacher named P'an had his daughter kidnapped and a member named Tang committed suicide. Twenty girls were stolen. An old woman, sixty years of age, was killed because her son was a member. In all forty-one were killed—twenty-seven members and fourteen enquirers.

7. HSIN-MIN-TUN, Membership 2,364; and KUANG-NING, 1,149.—The sufferings of the Christians in these districts were in some respects the hardest of any we have yet heard of. As regards Hsin-min-tun one cannot but feel thankful that so many have weathered the terrific storm, and yet one cannot reflect on the sorrow of it all without a feeling of sadness. It would take the harshness from our judgments if we knew the details of the sufferings which they had to endure. When the persecution started in Hsin-min-tun it began in a carpenter's shop. The shop was burned, and in a few days twenty-five members were killed. Some of them were not indeed very creditable; they had a name to live while they were dead. But among them there were men of great influence in the church. One such man was taken early and beheaded, his head being placed in front of the chapel. Shortly after his wife followed him. Throughout the district no houses were left; all were burned. All the people who could do so fled. Some couldn't. Two brothers and a nephew were all killed together. The elder brother offered to give his life for the others,

but he too was killed. He was a man who had a great zeal for the church. The old mother and the wives of the three men—four widows in all—are left desolate. The daughter of one of the men was kidnapped. It is a sad case; one of many. A man was brutally murdered after seven days' torture, during which he witnessed for Christ. He never made any secret that to preach Christ was the main object of his life. It may be truly said that this man suffered because he was always letting his light shine. On the west part of the river the persecution was most severe. On the east side they had to make peace by offering incense and paying money. Altogether in Hsin-min-tun there have been forty-five deaths; thirty-eight were massacred and seven died, either through fright or by suicide. Five girls were abducted and carried away to heathen homes. Sixty per cent of the houses have been burned. At present one-half of the people have placed images in their houses, not because they are leaving the doctrine, but to have peace in their villages till quiet is restored. Only thirty have really finally renounced the faith. The Christians could meet in Hsin-min-tun at the present time if there was a meeting place. The heathen proprietor of the chapel suffered more than the Christians. The recantations in Hsin-min-tun were very many. First the Boxers came, and they might have been avoided by flight, but the magistrate issued a proclamation ordering all Christians to report themselves and recant, giving a month's grace. He said it was in order to give them a way of escape; most people thought it was a means of filling his own coffers. Before the month expired the Russians came and the persecution stopped. Meanwhile some had got the recanting certificates and others had not.

In Kuang-ning the case was even sadder. The Russians have had nothing to do with that place. They entered it, spent a week there and then left. In the city there were eighteen killed, and twenty-eight in the surrounding districts. There were three or four cases of real martyrdom, a faithfulness even to death that would add a lustre to any church of whatever age or country. Two Bible women met their death in this way. One was killed directly by the Boxers, one was hunted from pillar to post, and after a friendly family was murdered because they had given them shelter, she and her husband, unable longer to bear the strain, committed suicide. Another, an unpaid Bible woman, a warm friend of Mrs. Hunter, died a most heroic death. She has left two little children, who are almost penniless. The deaths were sometimes by slow torture. Some men suffered because of their ardent propagation of the truth, others for no particular reason, except that they were connected with the church. Even of the latter class some died nobly. One man who had not as we thought lived up to his light, yet when the trial came



and he was asked to disown Christ, declared that he could not deny the truth, and he preached up to the very last, exhorting the people to enquire for themselves and see if the doctrine of Jesus was not true. At present, in many places round Kuang-ning, Christianity cannot be preached. In some cases evangelists have gone to the out-stations, but have been entreated to leave as soon as possible. The elder of Kuang-ning, Mr. Chi, has had to leave his station on this account. Mr. Chi thinks that the future of the church depends on the attitude of the missionaries towards compensation. If we go in for compensation, they will come round us to a man; if we don't, one in three will remain and the church will be financially poorer, and purer. The question of compensation will be an important element in our future dealing with the church in this and other districts, and if we could make up our minds independently to a definite policy, it would enable us to begin work on a proper basis.

Recantation has taken many forms, and we cannot begin to discuss it at present. It has been said of some that having put up images in their houses they are therefore out of the church. The reply to that is this: They have suffered for the cause, they are suffering still and suffering not least because they have those images in their homes. Many are bound to a great extent by family action in the matter. If all who have put up images are to be regarded as outside the church, only a half, or it may be only a third, will be left. In Chin-chou, Membership 854, the persecution was lightest and the prospects brightest of all the stations. The magistrate killed the Boxers; he was himself charged with being a Christian. Only three Christians were killed in the district. Five of the churches in this district are opened for worship.

8. LIAO-YANG. Membership, 1,100 —The city of Liao-yang was peculiarly favoured at the time of the Russian occupation, inasmuch as Dr. Westwater accompanied the forces in the Red Cross service and was the first to enter the city at the request of the officer commanding. He succeeded in reassuring the inhabitants, and is regarded now by them as the saviour of the city. What actually took place at the time of the Boxer outbreak and afterwards has been carefully investigated, and as Mr. MacNaughtan has never left the field, and our subsequent information has been obtained from most reliable native sources, it must be regarded as strictly accurate. The storm broke on the ninth of the sixth moon, July 5th. The street chapel had previously been sacked by the local Boxers, the very day the last of the missionaries left. A band of insurgents came from Moukden, and, joined by the Liao-yang rabble, wrecked the foreign houses, church, hospitals, etc. The magistrate of Liao-yang was exceedingly friendly to foreigners and

had considerable sympathy with the Chinese reform movement; his son even being one of Mr. MacNaughtan's English pupils. He had made up his mind to protect the Christians, and after the wreck of the chapel went to the spot in person to investigate the matter. But after the Moukden Boxers came on the scene he was powerless and was actually forced to bend the knee to them, who for the most part were mere youths. All the members fled; most of them to the eastern hills. Consequently the houses and shops of many city members were burned or looted, but otherwise they suffered little harm. The Roman Catholics fled to San-tai-tzü, where Père Corbel and Père Canbrière had determined to hold out, which they did in the most heroic manner for three months until relieved by the Russians. The armed resistance at San-tai-tzü was an additional element of danger to all Christians in the locality, and it is much to the credit of the magistrate that the persecution was not more severe than it was. He put out a proclamation offering "pardon" and began issuing certificates. The terms of the certificate were as mild as one could expect; but it stated plainly that those who received it "rejected the false and returned to the true." As soon as these certificates were issued some of the most prominent members accepted them. It had been stated that all the Liao-yang members had recanted. This was untrue. Of the office bearers three elders out of seven had accepted the certificates under the direst pressure. One much respected elder named Li, up till now looked upon as the future pastor of the Liao-yang church, who was at the time in charge of a country district chapel, fled with wife and children and hid in millet fields for some weeks. At last he came to a point when he had to choose between fleeing by himself, leaving his wife and family alone and unprotected in the midst of great and imminent dangers when nearing the time of her confinement, or accepting a certificate. He accepted it, but when relating the story afterwards he felt his position very keenly. The stepping over the cross did not amount to much. A cross from the Catholic church was brought in and placed on the floor of the Yamèn, but the magistrate took little heed of what was done by individuals. Of the agents of the mission fourteen out of twenty-three are not compromised in any way. Among these were the booksellers who were generally in places where they were not very well known, and so they found escape comparatively easy. Of the members very few have renounced the faith absolutely; but the surprize is that the number is not greater. One man practically joined the Boxers, another the "tsai-li" sect. The persecution was most severe in the

districts where the "tsai-li" were strongest. It differed greatly in the city and country districts. In Hsiao-pei-ho the members were compelled to go to a temple to offer incense, and about two-thirds of them did so. In Li-erh-pu twenty members out of eighty did not compromise themselves; some seven or eight will have to be disciplined severely. In some cases individuals had taken out certificates for others without their consent. The most severe persecution was in the district of Pan-shi-hu. There were only two cases of martyrdom. One of these was an old woman. When the Boxers came down, the whole family, which was Christian, fled. She being over eighty thought it not worth while. They would surely never molest her. The question was put; "Do you believe Buddha?" She simply replied, "I do not believe Buddha." Whereupon she was cut down. The other was the founder of the station at Ta-kuan ts'ai; he was killed at Hsing-ping. A number have died in consequence of exposure; in all perhaps twenty-two persons thus suffered. Lately peace has reigned within the city, but hordes of robbers have roamed the country districts. They have made no distinction between Christian and non-Christian. Relief was given to those who had no means of sustenance; but as a rule there was no urgent want. On the whole the members just now seem more impressionable and more spiritually alive than ever before. One noticed it in their prayers and the readiness with which they took the spoiling of their goods. Compensation has never been mentioned. Services were held regularly again from the middle of December until they were interrupted by the Russian officials in March; these were attended with great blessing.

9. HAI-CHÊNG—*Sufferings*.—The sufferings of the Hai-cheng church have been comparatively light. Several members lost all their property and most have lost some. But the speedy arrival of the Russians quickly restored peace. Unfortunately a few were killed by the Russians. At Tien-tsi-tsai the Pan family were brutally attacked and ten members killed. Several others were severely wounded, and one has since succumbed to the injuries received. At Shui-chuen a deacon named Tsai was seized by the Boxers and bound. They first threatened him with death if he did not renounce his faith. He refused. They then took him to their leader, and he was sentenced to death if he still refused. He was prepared for execution. The sword was raised twice and still he refused to recant. Finally he was released by the village elders kneeling down and beseeching the Boxers to release him on payment of a fine. At Niuchwang the elder Li had his property burned and his daughter, a senior pupil of

Mrs. Macintyre's, stolen. In the northern districts the persecution and reign of anarchy have been very bad, and still continue to some extent.

*Recantations.*—In Hai-cheng city and to the south very few recanted. Most of them escaped by flight. But to the north very many have recanted, either by burning incense, worshipping idols or receiving certificates from the magistrates. One agent at Niu-chwang was, after a severe beating, compelled to recant and act as a secretary to the Boxers.

*Losses of Property.*—Mr. Macintyre's house was completely removed, the very foundations being dug up. This was done by the rabble of the city, and Yamén runners also joined in the looting. All chapels and schools were looted and two burned.

*Spirit of the Church.*—The Hai-cheng city congregation seems to have been greatly benefited by the trial through which it has passed. Attendance at divine service has greatly improved, being about double what it was before the trouble. At other points, however, this is not the case. The outlying districts are still under a cloud and are cold. Very few are willing to leave the church, but there are some. The church attitude towards indemnity will influence their conduct in this respect.

*Relief.*—I have found it necessary to give over \$100 in relief of distress.

10. FA-KU-MAN.—In this station four were murdered, including Elder Hsu and his eldest son, who had been a dispenser in Dr. Christie's hospital. There were also a few women and children who perished from fright and exposure. A leading deacon and bookseller are missing.

In one of the stations—Cheng-chia-tun—the magistrate had insisted on members receiving excommunication certificates and paying fines as late as the beginning of February.

The losses of property have been very great. One large family, for example, through the burning of farm houses, theft of goods, etc., were the poorer by about £1,000.

The attitude of the Christians was varied. The more spiritually-minded had grown by their late trials. While on the other hand, the hope of compensation may be keeping some of them about us. Some have gone back. Not a few received certificates. One good evangelist did so, thanking God that, as it happened, he was not called upon to worship idols.

One very sad case came under notice. One of the leading Boxers of Cheng-chia-tun was a boy who had formerly been in the high school. This lad was said to have carried about the head of a man whom he had himself beheaded.



Work had been resumed to a certain extent. The members met for worship on Sundays. At first there were threats of attacks, and the position looked dangerous, but by quietly going about our business we found there was nothing in them. The boys' high school had started on a self-supporting basis. A girls' school had also been begun. Chapels had been opened at Ta-ku-men and Tung-chiang-tzü.

There was an attempt made by the Roman Catholics to recover property through the Yamén. At the Yamén's request we allowed the Protestant name to go on the proclamation. It has not come to much so far.

A Russian expedition had recently visited the town. The behaviour of the troops had, on the whole, been good. There was little looting or other irregularity. They paid for what they got, though not the full amount of the bill.

11. MOUKDEN.—The first of the trouble was on the 30th June, when the church in the east suburb was burned to the ground. The houses and hospitals on the small river terrace were looted and burned on the same evening. The following day the mission houses in the west suburb were burned, and on the third day the Roman Catholic buildings in the south suburb were attacked and the Bishop, one priest, and two sisters, were murdered. The Imperial Edict was published on the 8th July, and on the 9th a proclamation was issued by the Governor-General offering fifty Taels for any foreigner, alive or dead, and a reward to any one who would go to war against the foreigner. Whether this was the work of the Governor-General or due to pressure and intimidation on the part of his second in command is not certain. The Boxers possessed the city, and their writ went through the "hsien." The Tartar Lieut-General was their best friend, and it would have been impossible for the officials to have opposed the Boxers eventually had the Lieut-General not gone to fight the Russians. The presidents of the Boards of Revenue and Punishment were the heads of the Boxer movement, and their head-quarters were at the "Chin-chai-fu," in the north suburb, from which the Boxers drew supplies of various kinds. These two presidents issued a proclamation notifying their appointment. The Boxers held full sway in the city till the 11th August. Officials had to get off their carts and chairs when they met them on the streets. On August 11th, an order was given to exterminate the Boxers (an order which could not have been carried out had the Lieut-General been in the city at the time) and the soldiers killed sixty or seventy of them in the north of the city. There were five different clubs of Boxers, one in each suburb and one

in the centre of the city. The north and west suburb clubs were the only ones attacked, but most of the members of the west club, having got word, fled. In the west suburb membership there were many Mahommedans, even the leader was one, and not mere boys but grown men for the most part constituted the Moukden Boxer membership. Pastor Liu says they had at first no desire for mere aggrandisement, but when the "Tsai Li" and other rascality joined them they took up the idea of loot. The church was attacked suddenly by the crowd, and actually a few minutes before the arrival of the Boxers, a word of mouth message having been sent round the tea-shops. Looting was done by the rabble. Nine-tenths of the Christians fled, the rest of them were able to establish some connection with the Boxers by means of heathen relatives joining the society, or paying money.

In the four mission districts connected with Moukden, there have been 100 ascertained deaths.

There have been a good many recantations in some districts, more numerous in the country than in the city, because many of the city members being in business only in the city and having their homes elsewhere they were able to flee more easily, and having fled did not need to come back to make terms. Certificates were issued by Boxers only in the Moukden district. Generally speaking those whom we expected to stand have stood.

The present temper of the Christians is good. They have borne their sufferings exceedingly well. Many have lost everything, yet they never complain. They feel chastened. There is very little of the spirit of revenge. Some have left—for good evidently—even blaming those who introduced them to Christianity, but these are not very many. Some are holding back partly through fear, not knowing very well what is yet to take place. The audiences at the Sunday services are good, and earnest attention is given to the word preached. There are many things to show that recantation in many cases was simply another way of telling a lie.

12. NEWCHWANG.—The Boxer movement first appeared in the port of Newchwang in the latter end of March or beginning of April. At that time drill began to be practiced by youths in temples and open spaces in various parts of the town. This, however, was put down by the Taotai when his attention was officially called to it by the consular body. Soon after the practice was again revived and continued more vigorously than before, the propagandists taking up their head-quarters in the west end of the town. It is said that the native authorities at last lost all control over the movement and that officials and merchants alike were terrorised by the leaders. All shopkeeper



were compelled to paint on their doors the Boxer password "Pai-lai," contribute money or provisions to the support of the propaganda, and burn incense as required. As the peace of the port threatened to be disturbed by these outlaws, the Taotai, Mr. Ming, wished to draft additional forces into the town, but the Consuls protesting, he prevented their arrival by countermanding the order. Therefore beyond the usual number for the protection of the place there was not an extra soldier.

It was agreed to by all the authorities, native and foreign, that active hostilities should not be resorted to, but that everything should be done to quiet the people, preserve trade and so guarantee the peace of the place.

On the 26th July, an attack was made by Russian troops from the settlement two miles distant on the Chinese camp outside the south gate. The camp was attacked by about 500 troops with six field pieces, when the Chinese were at breakfast. There was little or no resistance on the part of the latter, but the cannonade lasted for about two hours. The Russian Consul and the commander of the Russian gunboat both averred that they were ignorant of what was about to take place and laid the blame on the shoulders of the colonel in command. On the 4th August, a small body of Boxers attacked one of the barricades, that on the bund, but were easily repulsed by the civilians on guard. Immediately the Russians took possession of all the barricades and undertook the general defence of the place. The Boxers numbered 100 to 150 with a rabble at their heels; the civilian guard at first only three, but immediately increased to seven. The attacking party as soon as it was proved by seven of their number being laid low that they were not invulnerable, broke and fled. Desultory firing was kept up during the forenoon between the Russian and Chinese soldiers, joined by the Boxers. At three in the afternoon two Russian cruisers bombarded the native town, taking possession of it. About sunset their flag was hoisted over the fort and on the Customs' flagstaff.

Mission property in Tien-chuang-tai was destroyed—pulled down—by Boxers, joined by Chinese soldiers and the rabble of the town. In the town of Fu-chia-chuang a large block of houses, forty *chien*, was burned down, simply because seven *chien* were occupied by us as chapel premises. A very large sum was offered, but in vain, to spare the building. However, as a rule rented premises were spared, although in every case mission property found in them was destroyed. The native Christians owe their safety to precipitate flight. This was the case in the cities of Kai-chow, Hsiung-yao and Fu-chow south of the port.

*The Christian School a Converting Instrumentality.*

BY REV. J. E. WALKER, SHAO-WU, FUH-KIEN.

**T**HERE is to my mind a radical difference between a "proselytizing agency" and a "converting instrumentality." The former is an odious perversion of the latter; and any sort of decent device is too good for the former, while there is no instrumentality which will not find its highest, noblest, most benignant use in giving to our pupils "the illumination of the knowledge of the glory of God in the face of Jesus Christ", that thus they may become "His workmanship created in Christ Jesus for good deeds."

When the Master called Peter He said to him and to his brother, "I will make you fishers of men;" and when He repeated the call, He said, "Fear not; henceforth thou shalt catch men." Paul also said to some of his converts, "Nevertheless being crafty I caught you with guile." How else could he do when striving to win to the light men who would naturally hate the light because their deeds were evil! But if any one question the import of these words, as if spoken ironically, he cannot doubt Paul's meaning when he said, I am become all things to all men that by all means I may save some. I do strive and pray every day that I may be a thorough Christian, that is, have that mind in me which was in Christ Jesus; and this I do for my own good, as Paul brought his body under subjection, and also for the good of others that I may live as well as preach the gospel, that thus some who will not hear the word may be won by my manner of life to glorify our Father in heaven and make His will supreme.

We pray, Thy name be hallowed, Thy kingdom come, Thy will be done, as in heaven so on earth. I know of no grander, nobler thing to wish for any human being than that the divine names may mean to him what they do to me; that Christ may dwell in his heart through faith; to the end that he, being rooted and grounded in love, may be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that he may be filled with all the fulness of God. How can a man be in possession of such knowledge as this and experience its transforming power without feeling that the best, the wisest, the supremest thing he can do for others is to impart this knowledge to them. For the coming of God's kingdom on earth means the reign of righteousness, of supreme love to God and impartial love to men; or, in modern phrase, the right adjustment of every man to his whole environment, physical and mental, material and spiritual, human and divine. But Christ spoke only

too truly when he said, Except a man be born again he cannot see the kingdom of God; for the kingdom of God is in righteousness and joy and peace in the Holy Spirit. This dictum of Christ is emphatically true of China. It is not literally true that "the Chinese have no conscience"; but it is only an over-statement of a terrible fact. The one damning count against Confucianism and all other isms, and even against the Old Testament *as a finality*, is not that they teach this or that error, but that they fail to regenerate men. This is the one supreme thing in which the gospel stands alone as the power of God unto salvation.

I have heard the assertion made that "to give a man an education without Christian principle is only to make him a clever devil;" and one of the sad things about our educational work in China is that we do sometimes turn loose a clever devil to plague the Chinese when they already have too many of their own production. Neither we nor our methods may be to blame for this. Confucius had his Jan-ch'iu, Socrates his Alcibiades; yes, and even the Master had His Judas. The utmost earnestness and skill may fail to make the sordid selfish pupil become a new creature (creation) in Christ Jesus; but if we aim at anything less than this do we not fail to aim at the one supreme thing which can give to our work real and lasting value? China's greatest need to-day is Christ-like men. At the time of the war with Japan I heard an earnest Chinese preacher, as he was reading the news, exclaim hotly, "Not one of them (the Chinese officers) will risk his life."

It is Godliness which has promise of this life and of the life to come; and for the human race the one practicable form of Godliness is Christliness born of faith in Christ and nurtured by fellowship with Christ. I hold, hence, that our Christian schools should frankly announce and squarely maintain their aim to *Christianize* their pupils; and I do not see how any one who has felt in his own heart and life the gospel's power of God unto salvation can be willing to work for anything short of this regeneration of his pupils. If we are here for their good, how can we be content to give them less than the best, especially when, if this one best thing is wanting, all the rest will be perverted to work mischief instead of benefit.

China is now suffering a humiliation which will inevitably breed bitter resentment, and which may eventuate in another anti-foreign movement worked out with a thoroughness and breadth of which last year's events are but a foretaste. And as last year the most formidable element in the movement was that of the foreign-drilled and armed gunners and soldiers, so in the future, Western science, education, arts and armaments will be acquired and used with terrible effect; and the man who gives the Chinese all those

things which make Western nations so formidable, but withholds that religion which alone has power to temper their use with mercy, or subordinate them to the needs of humanity, is a traitor to Christendom and a false mercenary friend to China. The love of self as well as the love of Christ imposes on us the task of using every means in our power to bring the transforming, regenerating, saving power of the gospel of Christ to bear with all its might on the Chinese during these coming years of the near future. There are pupils in our Christian schools to-day who cherish this feeling of resentment in their hearts and are studying under our tutelage only that they may be able by and by to be rid of us. If they sought to be independent of us from a noble motive we might well rejoice in it as we rejoice at the Christian courage and manliness with which now and then a body of Chinese believers becomes a self-supporting, self-reliant church. It is as safe as well as a grateful task to encourage this spirit of patriotism and self-reliance in Chinese whose hearts have been renewed by the Holy Spirit; but it is a dangerous thing to do with those in whose hearts chagrin and resentment are the impelling force.

Last year's events did find men among the Chinese who would risk their lives, not from self-sacrificing love but from murderous hate; and so there will be many such in the future. For why? They see that they must surrender China to the sway of Western civilization, or else wage a desperate warfare against it. The proud high-handed covetousness and sensuality of the past must be given up, or else we be driven out of the country. Year before last a mandarin on returning to his home in this province said to his friends, "There is no chance to make money any more; the Christians are everywhere." But what will it be when year after year his lessened gains must be heavily tithed to pay for his failure to rid China of the intrusive, bothersome barbarians! Yes, henceforth the Chinese mandarin will work and study with a vim, and will pay out his coveted dollars for Western science, art, and armament, and will accept the necessity of risking his life; but will he not do all this with bitter resentment toward those who have forced this hateful necessity upon him? His cowardice and sensuality will make him wish that he could make short work with every foreigner in China. Woe be to us and woe be to China if we shirk the duty of giving to the Chinese *Christian leaders*. In Japan Christian graduates from Christian schools have a place and influence in the nation out of all proportion to the number of Christians in the empire; and a blessed thing it would be for China if the same were true of this empire.

Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you. These words express a principle of very wide application. The man whose life and work



are based on this principle will have a lively interest in everything beneficial to humanity. When Christ was on earth His love took in the whole man. The immediate aim and object of His miracles was to establish His claims to the Messiahship; but as His mission had its source in divine love and compassion for men, their physical sufferings and burdens moved Him to pity. He healed them because He was sorry for them; and the fact that healing their bodies would help toward the winning of them back to the path of life deepened the pleasure He took in imparting to them the physical boon. With what a thrill of joy He must have ended the long black night of the man who had been born blind, that the works of God might be made manifest in him. Just so at the present day the medical missionary whose heart is alive with evangelical zeal does not because of this take less but more real interest in the needs of his patients. The motive in his heart being love for men, that love will take in the whole man; and his interest in the man's spiritual welfare will deepen his interest in man's physical well-being. I have found by experience that when I go into a hospital and talk with a patient about the truth, I at once begin to feel a deeper interest in his case; and if it is a difficult one, I like to hear of its course from day to day. If the physician is successful, I rejoice both in the physical benefit to the man and in the help which the cure will be to the spread of Christian truth. If the man's disease was the result of a sinful life, as is too often the case, and now he is sent forth to sin no more, then indeed there is cause for satisfaction. But if he goes forth with only his body healed while his lecherous heart is unchanged, he is only emboldened to sin again.

And it is much the same with the pupil in the Christian school. Dreary work indeed it would be to laboriously impart knowledge to students whom we knew to be sordid and selfish. But when we feel that the student has the love of Christ in his heart, then there is a joy, a satisfaction in imparting to him *anything* that will add to his power and usefulness in the world. Is there not then danger that the Christian teacher will be partial to the student who professes to be a Christian? There would be, if such a teacher were restricted to imparting secular knowledge; and his partiality would be justifiable because of the certainty of benefiting men by instructing the Christian student and the risk of harming men by adding to the knowledge and power of the pagan. But when the Christian teacher goes to his task with the aim and the hope of imparting to his pupils a Christ-like character, then faith and hope and love all combine to give zest and efficiency to his whole work and in behalf of every one of his pupils, no matter whether they be pagan or Christian.

It does not follow from this that the teacher must be always working directly with his pupils for their conversion. There will be times and seasons when direct work would be out of place; but there must be the suitable occasions when a judicious, courteous frankness will be the right, the manly, the wise thing. If his own heart is full of the love of Christ, there will be a sweet savor of Christ in all his secular work which will steadily attract his pupils and draw them toward Christ, even though all his class-work were strictly confined to the topics of instruction belonging to each class. The one thing is to bring the truth to bear on the mind and the heart; and wisdom is profitable to direct. A Christ-like love for the pupil in the heart, guided by the Holy Spirit, is wonderfully efficient in making the teacher wise.

"If I know all mysteries and all knowledge, but have not love, I am nothing." "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding"; but "why is there a price in the hands of a fool to get wisdom, seeing he hath no heart thereto?" In the Old Testament the fool is not the man who lacks natural ability but the man who fools himself with the notion that he can outwit the Almighty and benefit himself by wrong-doing. "The fool saith in his heart, There is no God." And so "the folly of fools is deceit" and "the abomination of fools is to depart from evil." China is to-day suffering all manner of evils from such fools (some of them very smart men), and we do not wish to add to their number.

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### *The Lessons of Martyrdom.*

*God's Latest Message to the Christian Church.*

BY THE REV. JAMES S. DENNIS, D.D.

THERE are many impressive truths pertaining to God's purposes and methods in creation, and to His providential dealings with the human race, concerning which we learn much from sources outside of revelation. There are also others pertaining to the progress of His spiritual kingdom, and the culture of the individual Christian life, which are derived in large measure from the teachings of experience. History and experience are great and profitable instructors concerning many things not fully elucidated in revelation.

Martyrdom is a notable fact of Church History and a momentous incident of Christian experience. It is intended no doubt to convey to us lessons of profound import, written for our guidance, encouragement, and inspiration, not in commonplace ink, but in the



sacred blood of the beloved. The record which we find of it in Scripture as a part of the experience of the church is almost entirely in the form of historical reference to individual instances. There are very cheering and comforting assurances as to God's sustaining grace to those who endure it, and of His special recognition of the loyalty which it involves; yet little is said in the line of instruction as to its meaning, or with a view to enforcing its lessons. We are left to face the actual, or potential reality, and draw our own conclusions concerning it. "The blood of the martyrs is the seed of the Church," is not a saying of revelation, but an historical verdict, pronounced as early as the age of Tertullian. In its original form it appears in an impassioned address to heathen judges at the close of his "Apology" as follows: "The Christian blood you spill is like the seed you sow, it springs from the earth again and fructifies the more."

This seemingly minimizing silence of Scripture is no doubt sufficiently explained by the fact that God did not think it wise to urge martyrdom, except as the general exhortation to fidelity implied it. There was danger, moreover, as we have good evidence in Church History, of its occupying an exceptionally high place in the scale of legal merit and proving a stimulus to saint worship, with its accompanying adoration of material things and places associated with the persons and lives of the martyrs. It was, moreover, most undesirable that Christians should court martyrdom under the impulse of an unbalanced and unwholesome state of religious feeling. It is natural rather that they should shrink from it, or be permitted at least to ask God, if He so wills, to let the cup pass from them. On the other hand, it may be counted as heroic in a pure and sublime sense to meet it, when called upon to do so, with an exultant spirit and an unflinching courage based upon unfaltering trust. The fifth seal in the Book of Revelation deals exclusively with "the souls of them that were slain for the Word of God." It is said that they were "under the altar" in heaven, a place of securest shelter, and that "white robes were given to every one of them."

It may seem presumptuous to undertake to formulate the divine estimate of martyrdom, or to assign the relationship which in God's view it bears to other facts of Christian experience, yet if we can discover, even tentatively, the divine verdict concerning it, we shall be able to apprehend more fully its purpose and to appreciate more clearly its lessons. There seem to be good reasons both scriptural and historical which justify us in giving it an exalted place—perhaps in some respects the very highest—in that routine of disciplinary training by which God develops and tests His people.

The roll-call of possible experiences in the process of sublimating Christian manhood and perfecting Christian character for service in His kingdom, is a long one. It begins with trifles which annoy us and try our patience, and continues through disappointments, losses, anxieties, pains, sorrows, and every variety of chastisement. It includes loneliness, desperate battling with temptations, saddening falls into sin, and experiences of spiritual depression sometimes approaching despair. It carries us still further into the higher region of voluntary sacrifice for Christ's sake, and at the end of all possible attainments in unselfish surrender and triumphant dedication we seem to reach the last call of God when He summons us to voluntary death for His sake. He seems to reserve this as a distinct and notable honor, appointed to a comparatively small number of His followers. He has nothing more to ask of a soul as a tribute of devotion and supreme surrender when He writes martyrdom as the final word of a life on earth. This is the Holy of Holies of loyalty. It is the Calvary of the individual soul, and concerning it the very words of our Lord—"It is finished"—are reverently and sacredly true.

We venture then to give this interpretation of God's purpose in appointing the test of death in witness-bearing, often under circumstances of great horror and prolonged agony, to so many of His dear people. It is intended to mark the culmination of sacrificial surrender and to be the heroic sign of an unwavering loyalty. As such it must insure an exceptional recognition, and should quicken into exceptional intensity the spirit of fidelity and devotion in the Christian church.

In this busy age, with our material environment of liberty and civilization, amid the softly upholstered Christianity of our times, we must open afresh our religious histories and search the annals of the strenuous periods of the church's life, to remind ourselves what an amazing part martyrdom has played in the drama of Christian progress. The ponderous tomes of the "*Acta Sanctorum*," and the once popular summary of evangelical martyrologium, which we have in Fox's "*Book of Martyrs*," with its atrocious illustrations and gruesome details, may give here and there too much credit to traditions and legendary stories; yet there is an awful reality in the grim facts they chronicle, and a bewildering redundancy of heroism in their bald records.

The earliest extant annals of Christianity indicate the existence of martyrologies from the pens of the church fathers and apologists, some of whom, as Ignatius, Polycarp, and Cyprian, were themselves martyrs. From this fountain-head down through the stream of Christian history, beginning as we know with Jerome, who probably

compiled from still earlier sources, we have numerous cumbrous volumes of the "*Acta Sanctorum Martyrum*." The early Christian biographies fairly glow with the martyr spirit, revealed in alert and unflinching antagonism to the attempts of heathenism to dominate and subdue the Christian conscience.

From the days of Stephen and Paul, through the dreadful persecution of the Roman emperors, and subsequently the cruelties of the pagan hordes at the overthrow of the empire, on to the time of the assaults upon the earlier and later mediæval witnesses for evangelical truth—the Culdees, the Albigenses, the Waldenses, the Bohemians, and the Moravians—we have an almost unbroken succession of those who sealed their testimony with their blood. The dark ages of the Inquisition in Southern Europe may be noted, and then the long black record of the papal efforts to arrest the Reformation in Great Britain and in the countries of central and northern Europe. until passing Vassy, St. Bartholomew and the story of Huguenot heroism, we come at length to modern times.

In connection with the missionary movements of the eighteenth and nineteenth centuries, we have a renewal of the same thrilling story of martyrdom in aspects which are not less heroic and inspiring than those which characterized past history. Missionaries themselves have shared in the experience—Williams, and the Gordons of Erromanga, Patteson of Melanesia, Hannington, Smith, and O'Neill of Uganda, the martyr band of Ku-cheng, and lo! the number increases with the last hours of the century which has just closed, until time fails us to tell of these our brethren and sisters, some of whom we have known in the flesh, who have during this past year entered heaven with the martyr's crown.

Besides the missionaries, there is a still more wonderful array of native Christians who have stood this supreme test with fortitude and honor. Not to speak of Madagascar, Uganda, Persia, Syria, Asia Minor, and the Pacific Islands, we have only to turn to current literature and read of Chinese by the thousands who have firmly accepted ostracism, torture and death, rather than deny their Lord. The careful estimate of Dr. J. R. Hykes, agent of the American Bible Society in China, is that 183 Protestant missionaries (sixty men, seventy-five women and forty-eight children) were martyred, and the number of native Christians (including Roman Catholics), he places as high as 40,000.

Many incidents inspiring and touching are to be found in the records of recent Chinese martyrdom. Who can but admire the exultant realism of faith which must have filled the soul of Hsieh, the member of the North Church in Peking, who insisted upon donning his best clothes as if for a festal occasion when he was led

out to his martyrdom. "I am to enter the palace of the King," he said, "and the best clothes I have should be used." No wonder the Chinese dug out his heart to find the secret of his courage. As the times grew dark, and dread uncertainties were hovering over the lives of the Christians, a Bible class of simple village women, in view of the possibilities of coming trial, all rose one day in the class room "to signify their willingness to die for Christ if He should put them to the test."

One stout-hearted disciple, with the sword at his throat, replied to the test question: "Yes, I am a Christian," but as he escaped the execution of the threat, he was asked afterward how he could witness so boldly when his life was threatened. He replied: "I have just been reading how Peter denied his Master, and afterward went out and wept bitterly, and how could I deny my Lord?" It adds to the significance of his testimony that he was not even a member of a Christian church, although he had three times applied for admission. He had been kept waiting, because his knowledge of Christian truth was supposed to be too imperfect, and he was in need of further instruction and experience. There is little doubt that his next application will be promptly accepted.

What more splendid example of fortitude than that Chinese Christian who declared himself a believer in the face of the mob, and after his ears were cut off still unwaveringly replied: "I am a Christian." Then his hands were severed at the wrists, and he was given another opportunity to deny his Lord, and yet save his life, but he again refused to recant, and was beaten to death and beheaded. A young student received two thousand blows, but would not recant. Even school-boys and school-girls have in many authenticated instances met death with a heroism which adds a peculiar lustre to this story of martyrdom.

Among the six Christian reformers of Foochow who were beheaded by the Empress Dowager, there were three who expressed a desire to be baptized, yet "humbly refrained because it would bring such ignominy on the church." They did not know that their names would be an honor on the rolls of the church, and that their example would be a lesson to the world.

*The Spirit of Missions*, the magazine of the Protestant Episcopal Missionary Society, remarks truly and impressively concerning the Chinese who have passed so creditably through this terrible ordeal, that "the conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of



our Lord may never be known, but their memory and their example will ever be cherished in the China that is to be." These humble brethren of another race and another clime have rendered an inestimable service to Christianity as it enters the twentieth century. Let the church never presume to think that it has no need and no use for Chinese Christians. They have brought to it precious gifts of the highest value and the noblest quality. Let no cavilling critic of missions ever hereafter speak of them with contempt. Let Christians everywhere rather acknowledge them as brethren of the common faith, beloved, honored, tested and crowned.

The ancient martyr glory of the church has not paled in these latter days. The vision which John saw of a great multitude "that were beheaded for the witness of Jesus, and for the Word of God \* \* and who lived and reigned with Christ a thousand years," will number many thousands of these our fellow-Christians and contemporaries in distant China. We, too, live in an age of the martyrs. We, also, may ask ourselves what would God teach us by this marvellous chapter of martyrology which has just been written before our eyes. This fiery trial, to be sure, is far removed from Christendom. Its realities are not a part of our personal experience, nevertheless we are touched by it in a way that should arrest attention, since Christians who are in a very real sense the spiritual children of our own churches, are themselves the victims. It becomes for us a species of indirect martyrdom—mercifully distant and safe—yet for this very reason ought we not to ponder its higher meaning and not allow it to pass without entering, as best we may, into its spirit, and heeding its message?

A few lessons seem to be especially prominent in this connection as summarizing the purpose and power of martyrdom in Christian history.

It is surely a supreme test. As such, if successfully endured, it is honoring to Christ, and takes its place among the evidences of the sincerity of faith and the loyalty of the soul's allegiance to the gospel. The fact that it is permitted and so often exacted is, moreover, a sign of Christ's confidence in the readiness of His faithful followers to suffer to the uttermost for His sake.

It is also a crowning testimony to the reality of Christian experience and the power of Christ's love. In no way can men so convincingly bear witness to the preciousness of the gospel and its power to dominate the soul, as by yielding up their lives rather than deny it. The world, and the church too, needs just such undaunted allegiance to set the seal of deathless, unwordly reality to the Christian profession. The martyr is, etymologically, first of all a witness, and then a witness unto death. He speaks his last word,

perhaps with shrivelling lips and almost inarticulate agony for Christ, and it is not in vain. Men heed and ponder; they are convinced, they grow strong, they believe, and soon they cast in their lot with Christ and His heroic witnesses. This has been the historic outcome of martyrdom. It has never stifled faith, it has set it aflame.

It is truly a noble example. The world is full of song, and tender with reverence, in honor of those who die for others. It is a sweeter, better, and safer world because of these supreme examples of sacrifice which are from time to time recorded. It would be a thousand pities if the religion of Christ could point to no illustrations of unselfish heroism which would have the rank and power of this sublime example. It is only the most hopeless cynicism which can resist the influence of a voluntary sacrifice of this magnitude. The great heart of humanity, and the nearer heart of Christian fellowship, alike thrill with the inspiration of such inextinguishable loyalty. What an undying note of triumph sounds through all church history, caught from the lips of the martyrs and echoed from age to age. We in these days of less strenuous conflict must not let its music sink into silence. We need its power to cheer, to charm, and to inspire us, and fit us to live amid the subtle and somewhat enervating religious conditions of our times, with minds and hearts ready for all unshrinking obedience.

It is finally a heroic means of grace. An epigrammatic statement of this truth is the well known formula: "Blood of the martyrs is the seed of the church." The Catacombs seemed at one time like the burial place of Christianity; they represented rather a deep undertone of living faith and fervid loyalty which has echoed from heart to heart through all the ages of Christian history. The Coliseum has been called "a tragedy in stone;" it is rather the embodiment of heroic memories which have refreshed and strengthened the church through all its conflict. It is a fair question whether the church would have worthily and triumphantly survived if it had not had the discipline of martyrdom. If such corruption and such disheartening lapses have marked its career in spite of its fiery training, would it have held its own if it had never known the inspiration of the martyr spirit?

This is a time of great activity and elaborate outlay on the part of the church. We can at least see to it that we do our work with an unreserved devotion. We may not be appointed to die for Christ, but we may live for Him in the spirit of unselfish heroism, facing duty without flinching and making our lives a living sacrifice to God and His service. There are many great and good causes to be espoused and served, for which lovers of truth and righteousness may die daily. If the hallowed lessons of the hour help us to a



higher level of moral power, and quicken within us a happy alacrity in our Lord's service, enabling us to live and toil as those who would, if called upon, readily accept martyrdom, we too shall honor Christ and learn profitable lessons from those faithful brethren and humble converts who, counting not their lives dear, have entered heaven in triumph.—*New York Observer*.

### The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 352, July number.)

THE ACTS AND OFFICES ATTRIBUTED TO THE SHÊN SHOW THAT THEY ARE REGARDED AS GODS RATHER THAN AS SPIRITS.

There is a substantial agreement amongst all heathen nations as to the acts they have attributed to their gods. Amongst these the most prominent are the following: creating the world, guiding providence, settling fate, rewarding the good and punishing the evil, hearing and answering prayer, accepting sacrifices, conferring happiness, watching men's actions, protecting and assisting men, knowing the future, performing prodigies, directing in dreams, etc. That such are just the acts which the Chinese attribute to their *Shên* may be seen from the following citations:—

#### CREATION.

- (1). 鬼神者造化之功也. 性理大全.

*Kwei Shên* (the dual divine essence) is the efficient agency in creation.

- (2). 成吾身者天之神也. 性理大全.

*He who formed my body was the god of heaven.*

- (3). 天地四時非生萬物也, 神明接, 陰陽和, 而萬物生也. 淮南子.

*Heaven, earth and the seasons did not produce all things. The gods took up the work, the dual ethers commingled and all things were produced.*

- (4). 乃知造物鬼神亦輒以此勘人. 信心錄.

*You should know that the Kwei Shên who create oftentimes use this to try men.*

- (5). 天神引出萬物者也, 地祇提出萬物者也. 說文.

*The gods of heaven are they who have developed all things. The gods of earth are they who manifest all things.*

- (6). 社如何有神, 曰能生物便是神也. 文獻通考.

*How should Shê (the god of the land) have any claim to divinity? Answer: That which (or he who) produces things is divine,*

It must be borne in mind that the Chinese do not hold to a creation in a Christian sense. They are and have ever been thorough-going evolutionists, and only attribute to the gods a transforming or co-ordinating agency. Such creation as they believe in they attribute to their *Shên* and to no other. Sometimes this creating, i.e., making or producing, is attributed to particular gods as to *Shangte* and others, as it is to 社 *Shè* in the last example above. Pantheistic philosophers use the compound term *Kwei Shên*, which with them is largely impersonal, yet the moralist sometimes uses the same term and makes it personal and even singular, as in the fourth example above.

## PROVIDENCE.

(1). 收成之慶皆神力所致。

詩經註。

*All the blessings of a fruitful season come from the power of the gods.*

(2). 若迺不敬鬼神致令逆時，則水失其性，雲水暴出，百川逆溢，壞鄉邑，溺人民，及淫雨傷稼穡。前漢。

*If he (the Emperor) does not reverence the gods, the result is the seasons are contrary, water loses its nature, the clouds burst forth, rivers rush from their courses, ruining cities and drowning the people, and excessive rains destroy the harvests.*

(3). 嘗見世人度日，暗有災難，並不知覺，而忽過者，皆神之庇也，若不知覺而猝罹者，皆神之使也。至現有災難，虔心禱祀，而始脫者，乃神之宥也，若虔心禱祀，而弗免者，乃神之不赦也，且神之名號不同，而與人最親者，一家有司命神，一邑有城隍神，更有神之至尊莫尚，至靈莫測者，總皆宜敬而不宜褻也。信心錄。

*We see men living in the very presence of lurking afflictions, yet, without their realizing it, the danger presently passes by, all because the gods protect them. If realising not (the nearness of the affliction) it falls suddenly upon them, it is because the gods bring it about. If when the affliction comes the man prays and sacrifices with an humble mind and so escapes, it is because the gods are lenient with him. If he prays and sacrifices with an humble mind and escapes not, it is because the gods will not forgive. As to the gods, they have different names. Those most nearly allied to men are the guardian deity of each family and Ching Hwang, the god of the city, and besides these there is the most high and unsurpassed, the most powerful and unsearchable one—all are to be revered and not blasphemed.*

The last example not only brings out providence but also moral government in the most explicit and particular form. It also classes under the term *Shên* the very highest conception of divinity, nor does it name that divinity *Shangte*, as many might have expected.

The mind of the writer rose above all *special* divinities to the one who has no special name.

## SETTLING FATE.

(1). 曹大家曰,言人之行,各隨其命,命者神先定之,故爲徵兆在於前也,雖然亦在人消息而行之。文選。

*Tsao Ta-chia remarks: "It is said that every man's life is according to his destiny. Now destiny is previously settled by the gods, hence there are signs and omens beforehand. Notwithstanding this, a man's life is effected by his own conduct."*

(2). 人受命而生,貧富貴賤,各有所當,或離或合,神實司之,非人之所能爲也。屈子註。

*Man is born with a predestined fate; rich or poor, high or low, each has his lot; whether it is modified or fulfilled is wholly in the hands of the gods, and not in the power of man.*

(3). 非有天命佑助,不能歷數長久若齊桓晉文,天假之年,而除其害,子孫繼業,神所命也。國語註。

*If it is not the will of heaven, the time of a man's reign cannot be prolonged. If heaven had lent Ch'i Huan and Ch'in Wen a few years in which to rectify their mistakes, their inheritance might have been handed down to their children, but it was the will of god that it should be as it was.*

In this third example *Shên* is used as synonymous with heaven, and should no doubt be translated in the singular, being, in fact, used by "way of eminence."

## REWARDS AND PUNISHMENTS.

(1). 神福仁而禍淫,淫而無罰福也。左傳。

*The gods bless the good and punish the wicked; for the wicked to escape punishment is itself a blessing.*

(2). 太上曰,禍福無門,惟人自召,善惡之報,如影隨形,是以天地有司過之神,依人所犯輕重,以奪人算。感應篇。

*The most ancient one says: "Happiness and misery are not foreordained, but depend on one's actions. Recompense follows good and evil as the shadow follows the substance. This is because there is in heaven and earth a god who takes account of men's wrong doings, and according to the measure of their offenses takes away from their allotted portion."*

(3). 且神明之昭示,必其人有別善可錄,故先爲警之,使其改悔,若其人無善可紀,神只知罰罪,又何暇明示乎。應驗錄。

*When the gods forewarn a man it is because he has some merit which may be put to his credit, hence he is warned that he may repent. If he has no merit to record, the gods simply punish his sin. Why spend time warning him?*

(4). 不知是那個墮地獄萬剛的，陷害我們，少不得神明有報。快心初集。

*I wonder what villain deserving to be sliced up in hell is persecuting us. The gods will hardly fail to punish him.*

Chinese religious books are full of the idea of rewards and punishments. They are sometimes attributed to particular gods, but most generally to the *Shên* at large.

#### HEAR AND ANSWER PRAYER.

(1). 人能篤朋友之好，則神之聽之，終和且平矣。詩經。

*When a man honors the claims of friendship, the gods hear (his prayers) and give him lifelong harmony and peace.*

(2). 羣臣言皆謀位功，而神明享其禱。沒冢周書。

*The princes said, "Let each seek merit in his own office and the gods will accept his prayer."*

(3). 如是則神聽之，介福降之，立之不亦可乎。左傳。

*Thus the gods will hear and send down great prosperity, should he not then be appointed?*

(4). 娥仰天呼曰，皇天有神不，我爲何罪，而當如此。博物志。

*Woo looked up to heaven and cried out, "Is there a god in imperial heaven or not? For what sin do I suffer this?"*

#### ACCEPT SACRIFICES.

(1). 鬼神非其族類不歆其祀。通鑑綱目。

*The (family) gods will not accept the offerings of those who are not of their own class.*

(2). 天神觀人主之明肅，顧饗其馨香之祭。文選。

*The celestial gods seeing the sincerity and reverence of the ruler had regard to and accepted the fragrance of his offerings.*

(3). 至誠感神，雖用薄物以祭，神自來享。易經註。

*Perfect sincerity moves the gods, so that although the offering is inferior yet the gods will still come to receive it.*

#### CONFER HAPPINESS.

(1). 小信未孚，神弗福也。左傳。

*He (the prince) who is wanting in sincerity does not inspire confidence, and the gods do not bless him.*

(2). 共而從君，神之所福也。通鑑綱目。

*They who do their duty and follow their prince are those whom the god will bless.*

(3). 與人理相宜，則神與之神祥也。管子註。

*When in his intercourse with others a man acts according to the principles of truth, the gods will give him a happy lot.*



(4). 祉福乃神錫.

詩經註.

*Good fortune and happiness are given by the gods.*

(5). 鬼神害盈而福謙.

易經.

*The gods send calamities on the haughty and give happiness to the humble.*

(6). 於是民和而神降之福.

詩經註.

*Thus the people are peaceful and the gods bestow blessings.*

This last phrase, "The gods send down blessings" is a stereotyped form of expression. It would not be difficult to collect hundreds of instances of its use. The fifth example, which is from the Book of Changes, is much quoted in Chinese books.

## WATCH MEN'S ACTIONS.

(1). 勿謂不聞,神將伺之.

通鑑綱目.

*Say not that no one hears. The gods will search men.*

(2). 爾獨居於室之時,雖極至靜,然有相之者,卽屋漏之神所在也.

四書味根錄.

*When you are entirely alone in the house, although it is exceedingly still, yet there is one watching you. The god of the "sky hole" is present.\**

(3). 若能靖恭其位,直道而行,則神聽而知之,助以大福也.

前漢註.

*If you are able properly to discharge the duties of your office and follow the path of uprightness, the gods will see and regard it and assist you with great blessings.*

(4). 人之一生,日夜時刻,上下四旁,皆有鬼神鑒察也,蓋神居幽暗,人居顯明,神嘗見人,人不見神.

太上感應篇.

*Through a man's whole life, day and night, hour and minute, above and below and on all sides there are gods watching. For the gods dwell in the darkness, men in the light. The gods always see men, but men do not see the gods.*

## PROTECT AND ASSIST MEN.

(1). 爲善之人神必佑之.

書經體註.

*The man who does right the gods will certainly protect.*

(2). 孝子之門鬼神護之.

文昌孝經.

*The door of the dutiful son the gods protect.*

(3). 佑善者其惟神乎,然神雖佑善,而不能必人之孳孳行善也.

同心向道.

\*In primitive times before chimneys were invented an opening was left in the roof of the house for the egress of the smoke, and through this hole the sky was visible and of course the rain came in. This hole was called the 屋漏, house leak, and it was taken to symbolize the eye of god looking down to watch men's actions.

*The gods are they who protect the good; yet, although they protect him, they cannot insure that he will continue to be a good man.*

(4). 汝君既獲神祐,後祿未艾. 東周列國志

*Your sovereign having obtained the protection of the gods his good fortune will be without limit.*

(5). 意者豈非神明依憑支持,以保漢室者也. 文選

*I suspect that it must be that the gods being present with him have assisted him, in order to protect the house of Han.*

#### KNOW THE FUTURE.

(1). 夫神以知來不追已往,祥兆先見,而後慶與從之.  
通鑑綱目.

*From the gods we know the future, but do not inquire concerning the past. By them omens are shown beforehand, and afterwards the events, whether failure or success, follow.*

(2). 禍福將至,鬼神前知. 神仙鑑.

*When good or evil is about to come, the gods know it beforehand.*

(3). 神不能自說吉凶與人,必待蓍而後見,皆佑助於神也. 性理大全.

*The gods cannot foretell good or evil by direct speech. They have to rely on the divining straws to manifest it. All (divination) serves to assist the gods.*

(4). 瓚年且八十丘復至故處,見其鬢長三尺餘,凡凶豐變異,豫戒於人,始知爲神. 神仙鑑.

*When Hwang was eighty, Ch'iu returned to the same place. His beard was seen to be over three feet long, and he warned men beforehand of all kinds of misfortunes and blessings, of revolutions and changes; then for the first time they knew he was a god.*

This last sentence, it will be observed, bases the godship directly on the fact that the person knew the future. What sort of proof would this be that he was a "spirit?"

#### PERFORM PRODIGIES.

(1). 吾嶽神也能生死人. 神仙鑑.

*I am the god of the sacred mountain. I can make alive and I can kill.*

(2). 得罪師門,故令太黃神來擾,神秉大地之氣,能負山而動也. 神仙鑑.

*The disciples of the teachers have been offended, and therefore the god Tai Hwang has been ordered to come and create a disturbance. This god having been endowed with the spirit of the great earth, is able to lift the hills and shake them.*

(3). 關中有金魚神,周至王時,十旬不雨,祭此神,俄生涌泉,魚躍降雨. 博物志.

*Within the barrier there was a gold-fish god. In the time of Chou Ping Wong it did not rain for a hundred days. They sacrificed to this god, when suddenly there burst forth a gushing fountain with fish sporting in it and the rain descended.*

(4). 能出雲爲風雨者皆曰神

*All who are able to produce clouds and make wind and rain are called gods.*

DIRECT IN DREAMS.

(1). 屢蒙神指示夢徵.

信心錄.

*He frequently received direction from the gods by signs given in dreams.*

(2). 夕夢神責.

信心錄.

*One night he was reproved by a god in a dream.*

MOVE MEN'S MINDS.

(1). 龍馬負圖, 神開我心.

古今注.

*The dragon horse bore the map on his back, and the gods enlightened my mind.*

(2). 李感神明開悟指示之恩.

信心錄.

*Li gave thanks for the favor of the gods in enlightening and directing him.*

Besides the above, other acts less honorable, or even dishonorable and degrading, are sometimes attributed to ancestral deities and to inferior and local divinities. They are such as getting drunk, possessing men and women, fighting for godship, marrying, dying, etc.

(1). 工祝致告, 神具醉止, 皇尸載起, 鼓鐘送尸, 神保聿歸.

詩經.

*The officiating chaplain made the announcement: The gods are all drunk. The grand personator then arose, and was escorted with drums and bells, and the divine protectors at once returned (to heaven).*

This passage, and the comments connected with it, constitute the only instance I have met of drunkenness ascribed to the *Shên*. Here it refers to the souls of ancestors, and it is not certain whether the drunkenness is not rather attributed to the boy who personated the deified ancestors than to the ancestors themselves.

(2). 神在男曰蜺, 在女曰巫.

淮南子註.

*When a man is possessed by a god, he is called a sorcerer; when a woman, she is called a sorceress.*

(3). 今世鬼神之附著生人而說話者甚多, 亦祖先降神於其子孫者, 又如今之師巫亦有降神者, 蓋皆其氣類之相感所以附著之也.

朱子全書.

*At the present time there are many cases of gods taking possession of living men and speaking through them. There are also ancestors*

who come down and inspire their descendants, also such are the sorceresses of the present time who can bring down the gods. The gods are moved by a spiritual affinity and hence descend.

Possessions of men and women by *Shên* and *Kuei* have always abounded in China. In a general way they are often spoken of as possessed of a *Kuei*, but in all cases where the parties profess to give oracles, they themselves claim that they are possessed by a *Shên*. This was equally the case in classic times, as instance the oracle at Delphi. In his Question of Terms Simplified, Dr. Chalmers lays stress on the fact that possessions are attributed to *Shên*, but not to *Ling*, as proving that *Shên* means spirit, and *Ling* does not. It is worthy of remark, however, that there are numerous possessions attributed to gods and demons in Classic Greek, but none to spirits (pneuma). An argument like this, based on the usage of a Christian language, but against the usage of most, if not all, heathen languages, is wholly beside the mark.

(4). 李天王即調四大天王與二十八宿一齊出師來闢大聖也,大聖公然不懼調出獨角鬼王七十二洞妖主與四個健將,就於洞門外列成陣勢,你看,這場混戰自辰時殺到日落西山,那個獨角鬼王與七十二洞妖怪,盡被衆天神捉拿去了。西遊真詮。

The celestial king Li forthwith summoned the four great celestial kings, with the (gods of the) twenty-eight constellations, to come in a body with their forces to fight with the great sage. The great sage, all unabashed, called out the one-horned demon king with the fiend king of the seventy-two caves and with his four doughty generals, set the battle in order outside the mouth of the cave. And behold! there was a desperate battle from the morning light till the going down of the sun. The one-horned demon king and the fiends of the seventy-two caves, were all taken prisoners by the celestial gods.

This quotation is a specimen of many which might be given from the same book. The whole book is full of the contentions of celestial beings in their efforts to help or to hinder T'ang Seng when he went to the Western Heaven in search of the sacred writings. It is not unlike the contentions of the gods on either side in the famous expedition against Troy. In the 封神演義 we have more of a similar kind, save that the contentions are between more exalted gods—more like the battles of the gods with the Titans.

(5). 形天與帝至此爭神,帝斷其首葬之常羊之山乃以乳爲目以臍爲口操干戚以舞。山海經。

To this point material heaven contended with Te for godship. Te cut off his head and buried it in the Ch'ang Yang mountain, but material heaven taking his teats for eyes and his navel for a mouth, flourished aloft his shield and spear.



This example is worthy of special notice. It is from a very ancient book. The contention is between the material heaven represented as a divinity (Uranus) and Te (that is *Shangte*) who represents the immaterial ruling power. The point at issue is *godship*. To read that they contended for *spiritship* would make no practical sense. The passage shows most clearly that the word *Shên* has in it the idea of dominion which is one of the most essential ideas of divinity.

(6) 神須取女二人以爲婦冰自以其女與神婚. 史記.

*The god wanted to take the two maids as wives, but the go-between took his own daughters and gave them to the god.*

The marriage of gods and men is very rare in Chinese books, and in no case have I found an account of a *Shên* having had adulterous intercourse with a woman. This is certainly to the credit of Chinese mythology.

It would be easy to furnish from Greek and Latin writers a similar list of passages showing that these are just the acts and offices which they attributed to their *Theoi* and *Dii*. Take the following example: "No god, you say, interferes in human affairs. To whom then shall I address my prayers? To whom shall I make my vows? To whom shall I immolate victims? Whom shall I invoke throughout my whole life as the helper of the unfortunate, the favorer of the good and the adversary of the wicked, and whom, in fine, shall I address as a witness to my oath?"

To multiply examples is superfluous; everyone acquainted with the facts will readily concede their existence. Now let the reader take into one view the various classes of examples cited above, and he will readily see the argument which they furnish that *Shên* really contains the idea of divinity. Here is a people who attribute to a class of beings whom they call *Shên*, the acts and offices which other heathen nations have attributed to their *gods*, and moreover they are just the acts and offices which, according to the general apprehension of the human mind, befit the *gods*. Shall we not then say that the Chinese regard their *Shên* as their gods?

It is in vain to object that while the *Shên* are indeed their gods, the term *Shên* does not characterize them as such. For if it does not it may be fairly asked what term does so characterize them, and, are these acts and offices equally associated with that term? It is safe to affirm that there is no such other term in the Chinese language. The above examples are not rare or exceptional. Their number might be increased to almost any extent. They embrace the staple forms of the language on the subjects referred to. Now it is a law of the human mind that when we ascribe an act to any one, we call him by the term which the act befits. When

we ascribe to a man acts befitting a king, we speak of him by the term king; and when we ascribe to him acts befitting a slave, we speak of him as a slave. So that when the Chinese ascribe to their *Shên* a class of acts which by the common judgment of mankind befit gods, we must conclude that the term which they use means god. That a whole series of acts should be persistently applied to any persons or beings under one term which only befit them under another, is a linguistic anomaly which cannot be found in history. As to the dishonorable and degrading acts ascribed to some of the *Shên*, they are the natural outgrowth of polytheism, and will be found to characterize the word god in every heathen land. Such was notoriously the case in Greece and Rome. In China such things are ascribed solely to inferior deities, but in Greece and Rome they were ascribed to the very highest, so that these dishonorable acts being occasionally ascribed to the *Shên*, is nothing at all against the argument that *Shên* means god.

(To be continued.)

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## Educational Department.

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REV. J. A. SILSBY, *Editor*.

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Conducted in the interests of the "Educational Association of China."

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### *Education of the Masses.*



FRIEND whose interest in education extends beyond the circle of his own pupils, sends the following valuable suggestions:—

1. It is to be regretted that thus far all the higher educational institutions established in China under government patronage have done nothing, except indirectly, to encourage education in the so-called foreign studies among the people. Admission to these schools has thus far depended on the candidate's knowledge of the Chinese classics, and not even an elementary knowledge of arithmetic and geography has been required. The officials, doubtless, hold that at present the great majority of the native students in the interior cannot procure the necessary books, and this is in a measure true. If, however, notice were given that after the lapse, say, of two years, candidates for admission to these schools will be examined in the above branches, they would soon manage to obtain the necessary books. Missionaries and other foreigners in the interior would, no doubt, gladly aid, while many Chinese, having friends in the ports, would secure books

through them; and then, if there were a steady demand for these books, the native book stores would soon handle them. It is hoped that all foreigners connected with government institutions will, by endeavoring to raise the standard of admission, make educational work permeate downward among the people as well as upward among the wealthy and official classes. The education of the former class will doubtless benefit the nation as much as the latter.

2. Much of the unsatisfactory work done in both government and mission lies in the fact that many of the students take no real interest in subjects studied, but look upon them merely as means to an end. That end may be official position, or it may be the coveted diploma which carries much weight in securing a place as teacher or assistant. These faults, though prominent in our Chinese schools, are not confined to them, and one of the duties morally incumbent upon every teacher is to impress his students with the fact that success finally does not depend upon these things, but rather upon real ability—the power of concentration and the mental discipline and strength which come from having gone into things as a student. The student who is content to let subjects pass without seeing through them is for that reason on the high-way to becoming an inefficient, second class man.

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### *Swatow English Presbyterian Schools.*

BY MR. WM. PATON.

**T**HE following answers were given to a brother missionary who has charge of schools at a distant centre, and it is hoped that their publication may afford useful hints to others interested in education:—

1. Boys are admitted to the middle or secondary school on the results of the examination held annually in December at each elementary school. The chief conditions of admission to the middle school are: (a). Good conduct. (b). Good health. (c). The candidate must have passed at least the examination for the fifth year of the elementary school. (d). Age, at least fifteen full years (Western reckoning). (e). Fees, a minimum of \$8 for a year of eight and a half months.

2. Boys are expected to stay in the middle school for four years. Of course, cases of ill-health, misconduct, etc., may terminate the agreement. This rule is not relaxed in the case of boys entering at the age say, of twenty or upwards, but if a boy has passed in the higher years of the elementary school syllabus he may be allowed

to skip the lowest class in the middle school and so get through his course at the end of three years.

3. When a promising boy at a station where there is no school applies for admission to the middle school, we examine him and, if his attainments are considered sufficient, admit him to the middle school. If not sufficient, we advise him either to live in our Swatow elementary school or go and study at some other of our stations.

4. The deacons, at each congregation where there is a school, set apart a small proportion of the local funds to be expended on prizes. The mission has in the bank a sum of money which produces annually six or seven dollars interest, and this has hitherto been given as a bursary to the "freshman" who, on entering the middle school stood highest in his elementary school examination; but owing to the difficulty of comparing the merits of boys from different country schools, it is proposed in future to award the bursary to the boy who does best in the examination on the first year's subjects in the middle school. When the number of schools was small and I could examine them all myself there was no difficulty in comparing the different schools, but they are now so numerous that I have had to ask the native ministers to inspect some of them for me with the result that the attainments of the pupils from different schools cannot be fairly compared. The bursary money is not handed to the bursar. The benefit which he derives from it lies in the fact that he is not required to pay any fees.

The bursary is held for only one year, but several of my colleagues have agreed to support the bursar for the remaining three years. There are thus every year four bursars receiving support.

We used to give prizes of books, instruments, etc., for general work in the middle school, but now we give only an occasional prize for the best essay on a certain subject—sometimes written during the holidays. Throughout the year frequent examinations are held on the various subjects and marks given. At the close of the year a summary of these marks is published in the *Church News* (printed in Romanized Chinese), and the publicity thus given acts as a stimulus to the scholars.

5. Special encouragement to teachers. Our teachers are of two classes: (a). Men appointed as teachers, but who are expected to help in the work of preaching. (b). Preachers (in charge of stations) who also teach. The former get nothing but their salary. The latter are allowed the school fees up to \$12. We once thought of trying payment by results—so much for every scholar who passed the examination, but we were deterred by the fear that it might lead to cramming and forcing the boys. The plan is used, however, in the neighbouring mission of the E. P. Church to the Hakkas. It is well



nigh twenty years since we began to require the better educated of our preachers to open school at their stations. Some preachers are too lazy to evangelize much, but in any case it is not desirable that preachers should spend all their time out of doors away from their stations. They ought to be at hand to receive visitors to the chapel and tell them the way of salvation, but as callers are sometimes few the preachers have to sit idle in the chapel a great part of their time. It was to prevent such an undesirable state of matters that the preachers were encouraged to open schools. Besides it ensured that the lambs of the church should be fed. I ought to say that when the allowance of fees was begun some were of opinion that the preachers ought not to be paid extra, for of course their ordinary salary claimed their *whole* time for the mission.

You should try to foster the elementary schools, for then you will get pupils of a more advanced age into your middle school, and there is more hope of their remaining in mission employment at the termination of their course. On the other hand, by taking younger boys into the secondary school, and having them thus under your own eye, you can bring them up to a height of discipline which it is as yet vain to expect the generality of native teachers to reach.

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### *Hangchow Colloquial Paper.*



FEW young men in Hangchow have recently begun to edit a paper or magazine, in colloquial, called 杭州白話報, which is of considerable interest, as one of the signs of the times. Its inception is probably due to the desire to emulate the Japanese in giving papers and books to the people which people of all classes can readily understand.

The editors are not Christians, but are friendly to Christianity, and are certainly deserving of sympathy and support in their effort to do good. Those who are not against us are for us. While called a colloquial paper, the mandarin particles are used and current (通行) phrases only are found. The magazine, if supported, will be issued thrice a month at the moderate sum of sixty cents per year. Agents have been found at Shanghai (office of the *Universal Gazette*), Foochow (開智會), and other cities.

The two copies already issued give, besides current news, plain hints as to the causes and the foolishness of anti-foreign feeling, the need of general knowledge, etc., and readable articles on geographical and other subjects. A simple geographical catechism is one interesting feature; another is a series of articles on A Cure for Calamities (救劫傳).

If such work as this is entered upon with zeal by scholarly Chinese, we are indeed to see great changes in China in the near future. Doubtless foreigners will be benefitted by being enabled more easily to learn the capabilities of the Chinese spoken language. But the advantage to the Chinese themselves of having the spoken language written will be immeasurable.

J. C. G.

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Rev. J. H. Judson has our thanks for a copy of the periodical referred to by our friend J. C. G. He writes: "Three young men who are anxious to do all they can towards the reformation of their native country are at the head of it. Two of them I know quite well, one of them having been in our English department for a few months. It is published at present three times a month, but they hope to issue it more frequently in the future. It has been put on foot by donations and monthly subscriptions, a list of which is given in the back part of the paper. The starting of such a paper is an index of the thoughts and desires of these young men and of a great number throughout China."

The paper is printed from blocks. Are we right in presuming that there is no other periodical published in Hangchow and no office supplied with movable type?—Ed.

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### *Distilling Water in Hangchow.*

WHEN visiting a large medicine shop with some Shanghai guests we came across a still in actual work distilling water to be used in preparing medicine. I have been through this establishment before, but have never before happened to see this apparatus.

The still was a simple arrangement. They called it 花露蒸. It consisted of a cylindrical boiler about one foot in diameter and one and a half feet high. On the top of this boiler was a rim made in V shape, thus forming a trough around the top of the boiler. Upon the top of this and set into the V shaped trough was another cylindrical vessel. This vessel contained a cone, the base of which was the same size as the vessel itself, and so rested in the trough of the boiler. This upper vessel was about one and a half feet high, and the cone went nearly to the top of it. On one side of this upper vessel, near the bottom, was an opening, where the cool water, as it became heated, could run off slowly. On the side of the boiler in the trough at the top was also another opening, where the distilled water could run out.

The water to be distilled was put in the boiler, and cold water was put in the upper vessel and surrounded the cone. As the water boiled, the steam arose and condensed on the sides of the cone and then run down into the trough and out into the little vessel set to catch it. It distilled very rapidly.

J. H. J.

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*Correspondence.*

USE OF THE DICTIONARY.

DEAR MR. EDITOR:—

My attention has been called several times lately to the number of English-speaking Chinese who seem rather helpless in the real use of the dictionary. Young men who have been taught by foreigners are often placed in isolated positions where they have to depend so much upon their dictionary and yet seem so little able to get the real meaning and pronunciation of a word.

I do not know to how great an extent the diacritical marks are being taught, but they seem most important if our students, when they leave us, are to become more self-reliant and make further progress in reading or speaking English.

Five or ten minutes of class time a day devoted to the individual use of the dictionary and understanding of the diacritical marks therein, would do much toward increasing the intelligent grasp of the English language among our Chinese students.

NINGPO.

MRS. R. F. FITCH.

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*The Late Rev. James Chalmers, of New Guinea, on the  
Use of Firearms by Missionaries.*

"I had to warn the teachers against using firearms to alarm or threaten the natives. An axe was stolen; every place about was searched for it, and for some time without its being found. . . . During the search, the owner of the axe (one of the teachers) ran off for his gun, and came rushing over with it. I ordered him to take it back, and in the evening told them it was only in New Guinea that guns were used by missionaries. It was not so in any other mission I knew of, and if we could not live amongst the natives without arms, we had better remain at home; and if I saw arms used again by them for anything except birds or the like, I should have the whole of them thrown into the sea."—*Pioneer Life and Work in New Guinea*, by JAMES CHALMERS. Pp. 50, 51.

### *In Memoriam.*

#### DR. J. G. KERR.

"The venerable Dr. J. G. Kerr died at Canton, on the 10th August, 1901, after a short illness, and was buried on the 11th." Dr. Kerr came to China in 1854, and it was not long before he began to make his mark as an able and efficient worker. In due time he took charge of the large hospital of his Mission at Canton. He was an excellent physician and surgeon, and he was specially known for great success as an operator for stone in the bladder, an operation which he performed more than 1,300 times. So great was his fame that a few years ago a distinguished *foreign* Minister to the Court at Peking sent for him, and after a difficult operation, was entirely cured of his bladder trouble. There were plenty of foreign Legation surgeons in Peking, but Dr. Kerr's eminence in his specialty caused him to be called in.

Dr. Kerr was well known as a writer and as a translator of works on chemistry, physiology and on many branches of medicine and surgery. Thousands of these books have been sold to Chinese students.

Some 200 Chinese medical students were educated at the medical school in Canton, under his care, and in the Franco-Chinese war the Chinese government employed many of his former pupils. He was for years the President of the Medical Missionary Society in Canton, and when the Medical Missionary Association of China was formed in 1887, he was unanimously elected as its first President. Dr. Kerr was a vigorous writer against many abuses, and he contributed much testimony against the evils of opium smoking.

A few years ago he started the only asylum for the insane in China, and he lived to see it a success.

This brief and very imperfect sketch will give some idea of his able, energetic, many-sided character. Thousands of Chinese mourn his loss. Dignified in manner and bearing, courteous to all, full of kindly sympathy, ever ready to help his younger colleagues, he was a Christian gentleman in the very best sense.

H. W. BOONE.

#### REV. BENJAMIN COUCH HENRY.

Benjamin C. Henry, after twenty-six years of earnest missionary labor in China, was retired on account of his health in the autumn of 1899 and gradually succumbed to the disease with which he was afflicted until taken to higher service on June 21st of this year in his fifty-first year. His funeral and interment took place at Sharpsburg, Allegheny County, Pa., on June 24th. Dr. Henry was born on a farm in Allegheny County, near Pittsburgh, Pa., on July 9th, 1850. His father, Wilson Henry, was an elder in the Presbyterian Church



at Sharpsburg, Pa., and to him and his mother Eliza Couch Henry he attributes his religious training, having united with the church in his fifteenth year.

The inscription of his first book on China reads, "To my father and mother, to whose self-denial and love I am indebted for my early training and preparation for my life's work, this volume is affectionately dedicated." Young Benjamin prepared for college at Newell Institute, in the city of Pittsburgh, and afterwards entered the sophomore class at Washington and Jefferson College in the fall of 1867. Going from there to Princeton College in April, 1869, he entered the junior class and graduated in 1870. He then studied for three years in Princeton Theological Seminary, graduating in 1875. While still a student he spent one summer as a home missionary in New Hampshire. In his letter of application to the Board during his middle year in the Seminary, dated December 17th, 1872, he said: "If I know my heart I desire to be a missionary, simply in order that I may carry the glad news of salvation to those who sit in the darkness of heathenism. It seems to me that if I can do good anywhere in the Master's cause, I can do more among the heathen than at home." He married, some time in 1873, Mary Snyder, daughter of Professor Henry Snyder, some time professor in the University of Virginia, and afterward at Washington and Jefferson College. Together they sailed for China in the fall of 1873. Mrs. Henry died in California a little over two years ago.

Dr. Henry was a thorough student of the Chinese language and was one of the most able preachers in Chinese on the field. He made frequent tours into the interior and, as a partial result of such tours, published two very readable books on the country, its people and the missionary work: one, under the title of "The Cross and the Dragon," or "Light in the Broad East," with introductory note by Joseph Cook. Anson D. F. Randolph & Co., 1885; the second, under the title of "Ling Nam," or "Interior Views of Southern China," including explorations in the hitherto unknown island of Hainan. S. W. Partridge & Co., London, 1886, dedicated to Richard Morris, Esq. as an expression of friendship and esteem. In his book, "The Cross and the Dragon," he ably presented the need of South China for a Christian College, and upon his return to America in 1884 drew up a paper advocating the immediate establishment of such a college under the Board of Foreign Missions. The Rev. Dr. A. P. Happer returned to America in the following year, and with the consent of the Board began the work of raising an endowment for the College under a separate Board of Trustees. After the retirement of Dr. Happer, Dr. Henry became the Honorary President of the College until its organization was completed in March, 1895. Dr. Henry received his degree of Doctor of Divinity from the New York University in 1889.

Dr. Henry's genial spirit, seconded by that of his wife, made his house the social center of the mission. He had intense love for flowers, and his garden was full of many varieties, some of which he had gathered during his tours in the interior. He met many distinguished travelers, with some of whom he established a lasting friendship. He left four children: Mrs. James H. Pierce, Helen M., James S., and Edna. The latter is under the care of Mrs. Damon, a daughter

of Dr. L. Happer, a missionary to the Chinese in the Hawaiian Islands. Dr. Ellinwood, who had correspondence with the Canton mission from the time of Dr. Henry's appointment to the present, has given a high tribute to a correspondence of over twenty-five years, from which he derived the fullest knowledge of the mission work in South China. The correspondence was always cordial and free from personal complaint. It appeared from the strength of Dr. Henry's constitution and attainments that the best years of his work in China were before him, but God has ruled otherwise, mysterious as it seems to us.

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MRS. C. F. REID.

The June issue of the *Review of Missions* brings us this note: "Just as we are going to press comes the sad intelligence of the death of Mrs. C. F. Reid, of our Corea Mission, on Friday, May 17th, at Winchester, Ky.

Mary Wightman Reid was the daughter of a methodist preacher and the niece of Bishop Wightman, of South Carolina. She came with her husband, Dr. C. F. Reid, to China in 1879. Sixteen years they gave to the work here in Soochow and Shanghai. None of us can forget her bright, fresh face, showing out a modest, pure and brave heart. One lesson in life we all need to learn. It is that the true life does not consist so much in doing as in being. Mrs. Reid was an example in this, in that by her *life* she taught Christ's love. Hers was a heart that *did* love. She loved her Saviour and enjoyed communion with Him. She loved her friends and was true to them. She loved the Chinese and saw the better side of their characters and sympathized with them in all their sorrows and trials, and was ever ready to help them. While brave to speak her mind upon all moral questions, she rarely criticised her neighbors and tried to speak only good of them. She was patient and hopeful, but her life was not merely one of inaction and submission. It was filled with deeds done for the Master.

She came with her husband to the mission field and was as much of a missionary as he. Though much of the time weak in body, her days taken up with the care of children and the home, yet she found time to study the language, receive the visits of the Chinese women (her home was always open to them), held meetings for them and visited them in their homes. In every way her husband found her a help *meet* for him.

Her cheerfulness and patience were not because her life was one free from trials, for she had many times to drink of the bitter cup. Weakness of body, sickness of her children, the death of her eldest—a bright lovely little boy—failure in her husband's health and hurried trips home, all came to her, yet she was ever patient, never murmured, always trusted that her Father was doing the very best for them all.

In the year 1895 her husband was appointed to open up the work in Corea. She bravely followed him there and began a new language and a new work. Three years ago the health of both

failed, and they returned to America to be refreshed and strengthened there. We were hoping to hear of their return to their field of labor, but instead comes this word that she has laid down the burden of life for that better, fuller life which is now hers in the presence of her Saviour. Her husband comes back to his work alone. For him and the dear children, left in the care of kind relatives, our sympathies go out, and we pray the Lord to keep, bless and comfort them.

ALICE S. PARKER.

REV. J. L. MACKAY, D.D.

With deep regret the whole missionary body heard of the passing away of Dr. Mackay, of Formosa, nearly three months ago. No *In Memoriam* notice having come to hand the following facts regarding the life and work of the missionary hero of the Canadian Presbyterian Church, may be of interest:—

The parents of George Leslie Mackay emigrated from Scotland to Canada in 1830, young Mackay being born on 21st March, 1844. His early desire to be a missionary to heathen lands was made vocal and vital through hearing a missionary address from William C. Burns, who had been touring through Canada, pouring a new stream into the current of religious life. Having completed his preparatory studies in Toronto, young Mackay went to Princeton early in September, 1867. In 1870 he visited Scotland and received fresh stimulus to foreign missionary effort in his visit to Dr. Alex. Duff. A post graduate course in Edinburgh, and experience in city mission work, proved eminently helpful.

He arrived in China late in 1871. Save that he was directed to China, his field was unspecified. When, however, he had an opportunity of surveying the northern portion of Formosa, "he felt as divinely directed to labour there as if Jesus Christ had labelled his boxes, 'Tamsui, Formosa.'" Of his life and work in his well-loved field we need not speak. Full particulars may be obtained in the well-known book, "From Far Formosa: the Island, its People and Missions." There we have many pictures of the tireless worker, in times of peace and war, sometimes in danger from savages, establishing churches, educating native pastors or touring in evangelistic and medical effort.

Six or seven years ago in referring to his Formosan home he said: "There I hope to spend what remains of my life, and when my day of service is over I should like to find a resting place within sound of the surf and under the shade of its waving bamboo." When only fifty-seven years of age, his fatal illness, cancer in the throat, seized him. A friend who was with Dr. Mackay during the last two months of his life says he found him utterly unwilling to believe his life was in danger. Not until two or three days before he died, when he received a cablegram from his Board condoling him on his serious condition, did he realise he was so dangerously ill. Writing on a slate, he asked his friend: "Is there then no hope?"

The tireless worker, however, was more in need of his rest than he imagined. Rising at four and working to midnight Dr. Mackay

accomplished a great amount of work. Being widely known and loved he created an immense influence far over the wide district over which his labours extended. Along with his ardour and indomitable activity there was also a modest self-effacement, reality of faith, and a "vivid sense of Divine nearness."

#### REV. D. W. LE LACHEUR.

The following sentences are extracted from the memorial tribute which appeared in the *Christian and Missionary Alliance* for June 29th:—

Mr. Le Lacheur was born in Prince Edward Island in the year 1841. He was converted at the age of fourteen. His boyhood days were spent upon a farm. Immediately after this he went to Charlotte Town, P. E. I., and studied for the ministry. Afterwards he finished his studies in Mount Allister College. He was ordained as a Wesleyan minister in the East British American Conference, July 2nd, 1867, and held some of the best appointments in that Conference for several years. In 1875 he came to the State of Maine and joined the Maine Conference of the Methodist Church. He was pastor at Lewiston, Hallowell, Biddeford, and Pine Street, Portland. He organised an independent work in Portland and built the Vaughn Street Church, where he remained as pastor for about ten years.

In the year 1893 he went to Singapore as a foreign missionary with the view of establishing a mission in connection with the Alliance in the South Sea Islands. Afterwards he went to China as superintendent of our missions in that field. During the period of his missionary work in China he traveled through almost all parts of that empire, from Macao in the south, to Kalgan in the north, and Thibet in the far west. For the past two years he has been acting as our field superintendent in the field at home, and has been untiring and eminently successful in his work.

His last public service was his missionary tour of the foreign field, which he began in October, 1900, and which took him to Japan, China, the Philippines, India, Palestine and West Africa, and from which he was called to his reward somewhere in the Soudan, about June 16th, 1901. The following memorial has been prepared by his brethren of the Board of Managers:—

"With a sorrow which the strongest words would be feeble to express, this Board has heard of the death of our beloved brother, the Rev. D. W. Le Lacheur, in the Soudan, Western Africa, while on a tour of visitation to our mission stations in Western Africa.

"As yet we only know the sad fact of his illness, followed quickly by his death on Saturday, June 15th, and of his burial on Monday last, June 17th, 1901.

"The blow has been so sudden and so stunning that it is impossible for us yet to realise that he is gone, much less to adequately express our sense of the irreparable loss his death will be to us personally, and to the work of the Alliance at home and abroad, of which he was such a vital part. . . . ."



## Correspondence.

### A ROMANIZED NEWSPAPER.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In his recent article in the two last numbers of the CHINESE RECORDER the Rev. W. N. Brewster has expressed the thoughts of many. I heartily agree with him, but as there are others who doubt the whole thing, please let me here suggest an idea to all those interested in the matter, whether *pro* or *con*. Should we not, instead of mentally arguing, make a fair trial in how the phonetic spelling works? Let us form a company and start a newspaper in Romanized Chinese. There is nothing that could give wider range for either thought or topic or general usefulness. If we find that we can understand a newspaper with its many topics, then, I think, we can understand any other print. Let the paper be for the Church of Christ in China, with useful and helpful information both for the missionary, evangelist and congregation. One or two years' trial would make it clear to us whether or not the Romanized can be used with better results than the character. The language used should not of course be Wên-li, nor easy Wên-li, but Mandarin, such as it flows from the lips of the people in its purest form known to us.

But what about the system of Romanized to be used? I think it is a simple matter. Let those who show their interest either by redeeming shares, subscription of the paper, or by annual contributions, vote about which system they prefer—Wade's, William's, Mateer's, C. I. M., or any other, one number per annum, or corresponding sum of the other, giving *one vote*.

Something ought to be done in order to give the Romanized a chance to work out its superiority. If my suggestion recommends itself I should propose that Rev. W. N. Brewster take this matter up earnestly in the common interest, and in due time send out a circular with the view of starting a newspaper on lines suggested, and inviting co-operation.

I am,

Dear Sir,

Yours sincerely,

W. A. GRÖNLUND.

C. I. M., TA-KU-T'ANG.

### MR. O'NEIL'S ARTICLE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Few if any Protestant missionaries would combat Mr. O'Neil's views and opinions as expressed in the August RECORDER. But some of us would like Mr. O'Neil to be more explicit on one important matter. He states: "For a missionary to demand British troops to shield his converts, or to help them in enforcing just claims as seems to have been done in Chihli," etc. To make such a demand would be a betrayal of our Lord. On my return from England in April I heard that French troops had been thus employed. This is the first time that I have known of Britishers being charged with such unjust and wicked conduct. Mr. O'Neil would not charge his brethren thus unless he had reliable evidence to support it. Now, to prevent the possibility of misconception in the minds of your readers, will Mr. O'Neil please furnish us with the

names of the missionary or missionaries "in Chihli" who have been guilty of such reprehensible conduct, and will he also kindly add the names of the society and of the station or stations?

Your faithfully,

W. HOPKYN REES.

TIENTSIN.

#### AN APPEAL TO PRAYING PEOPLE.

##### DEAR FRIENDS & FELLOW-WORKERS:

For some time I have felt that our Father is just waiting to see what His children will do in this crisis of China's destiny.

Last year, during July and the first half of August, God's children cried unto Him day and night for those who were shut up in the great city of Peking.

Not just a few praying people asked for their deliverance, but throughout the church all over the world Christian people prayed. God answered their prayers and the deliverance came.

Many brave men were glad to march during the heat of those months, not counting the hardness, but only thinking of the deliverance they would bring to the besieged.

When it was known that they had been sheltered under the shadow of the Almighty and been dwelling in the secret place of the Most High, the world rejoiced.

Now what are the soldiers of *Christ* doing? There is *one* for whom prayer is sorely needed—one whom all the hosts of the devil seem to have surrounded. Shall not we arise in the name and for the sake of our captain and marching together against this host try to deliver her?

If we the "children of the king" will plead day and night for the salvation of the Empress-Dowager of China, will not our God hear?

She has had the Word of God given to her, and even now may

have it with her. She can read and see for herself what it is that the missionaries are preaching and teaching. John iii. 16 embraces even her. I know that God will hear every cry made through faith, but this may be the kind that "goeth not out but by prayer and fasting."

Let us come with one mind, with one accord, and make this request unto God.

This is no time for idle waiting. Let us pray as we have never prayed before. "Is anything too hard for the Lord?" "What ye shall ask in prayer believing ye shall receive."

This message which the Lord hath put into my heart do I pass on to you.

Pray for the Empress-Dowager of China.

ELLA D. LEVERITT.

#### LADY MISSIONARIES IN THE INTERIOR.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The writer ventures to make these few suggestions to his missionary friends in China. His missionary connections began, he may be allowed to say, twenty years ago:—

1. Single ladies should not be sent to pioneer interior places, nor to live alone at stations.

2. Quarters obtained should be fairly healthy and open, and allow of some exercise, without undue difficulty, being taken. Better postpone permanent occupation than secure bad quarters to which ladies will be sent.

3. Ladies living alone should not have Chinese men in or about the premises (teachers, evangelists, 'boys,' etc.) In some cases ladies live away from married missionaries in order to avoid all appearance of evil, and yet a Chinese man is allowed to visit and be about the

premises. Truly a 'straining out the gnat and swallowing the camel'! The Chinese around do no such thing.

4. A man, especially one who has no grasp of the language or knowledge of the locality, should not take a wife to an interior new station. If possible, ladies, married and single, should be given opportunity to study the language at a central station before going forward into the interior.

5. Unmarried men should not escort ladies unaccompanied by the husband. Single ladies should always travel in parties and never without a chaperon.

6. Committees at central stations should realize their responsibility—individual as well as collective—for the location and acts of their brethren, particularly of single ladies and men.

7. May I add one word on a kindred subject: in the past the gospel cause has suffered and the civil government has been placed in great difficulties through the unwise employment of, and want of, supervision over native agents, colporteurs and preachers. Now that mission work is making a fresh start, will not brethren see to it that no indiscretion, carelessness or obstinacy on the part of the foreign missionary shall give rise to like complaints? I repeat, better delay work than employ an untried agent as your representative.

A LAY GLEANER.

#### A MILLION CONVERTS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: As one of those present at a committee meeting held during the Liverpool Conference of January, 1896, when the watchword of the American Student Missionary Movement was adopted

by the British S. V. M. U., I was deeply interested in Mr. Timothy Richard's remarkable paper with the startling title published in the *JUNE RECORDER*. It so abounds in comprehensive learning and original suggestion that it is sure to make a real impression, particularly (shall I say?) upon us younger men, who most need its wisdom. As a plea for the study of comparative religion, it is of vital importance at the present juncture, and as a contribution towards the gigantic problem of the evangelisation of the Chinese world in this generation, it will be heartily welcomed by all Student Volunteers. Prompted by the thoughts arising out of this paper, I wish to ask my fellow-missionaries their views as to how the watchword is to be carried out in our empire. It is difficult to pray intelligently for what, to one's limited vision, though an obvious duty, seems humanly speaking so improbable. Even Mr. Richard's "laws" do not appear to carry us very far. It may be out of place to take his magnificent dream as prosaic statement of fact, but his essay is meant to be scientific, and as far as it goes, to cover the ground. Might I therefore humbly venture to say that, to come anywhere near the accomplishment of what he proposes, a sixth "law" should have been added, derived from a historical survey of Christian propaganda? If the paper had been headed, "How a Few Men may gain the Good Will of a Nation," it would have been complete in itself, and perhaps that is all that the writer intended, but the word convert, unless in inverted commas, rather leads one to think of a real disciple of Christ, and while the illustrations drawn from the distinguished missionary's long and varied experience, as well as from the history of missions, are both pointed and interesting, still they are not con-

vincing. Passing by the case of this province with its roll, before the outbreak, of about 20,000 (not 30,000) church members, mentioned on page 277, what I mean will be clear from a reference to Uganda, where "by following," it is said, "these five laws of missionary success wonders have been wrought." Will Mr. Richard forgive me if I remind him that however much his dicta may have contributed in a subsidiary way to the success, without doubt the mass movement in that land began with the sudden change in Mr. Pilkington's spiritual condition and was distinctly coincident with the outpouring of the Holy Spirit on the missionaries and the native church? And while this is not historically true of every mass movement towards Christianity, especially of those, such as that under Constantine, which began from the top, yet it surely must be so if a nation is really to be born in a day. To detect the glimmerings of "the light which lighteth every man," is a duty; to be aware that certain of their own poets have furnished the basis for a theistic appeal, is apostolic, but when the Master honoured us by allowing us to entertain the thought of a million or even a hundred converts, in the promise of the "greater works," it was "because," He went "unto the Father" who, in answer to prayer, would send the Spirit of Truth.

That Mr. Richard would admit all this I do not for a moment doubt, but would it not have put a finish to his inductive argument if he had added another "fundamental law," viz., "that the new ideals are only permanently effective when brought home to the consciences of the people by Him who is to convict the world in respect of sin?"

If the watchword is to become an accomplished fact, it must ultimately be through the Chinese

themselves. How are their cold natures to be kindled unless we missionaries are baptized with the Holy Ghost and with fire? Let us have even only two score of such eloquent native apostles, a couple for each province, and who shall say but our three or four hundred millions may yet hear the news of a Saviour's love before they pass away? We cannot avoid hatred and opposition. If it is true in electricity that positive and negative are inseparable, *a fortiori* is it true in the higher sphere of grace. What we need then is what Paul besought the Romans for—a union of wrestling prayer (*συναγώγιασθαι*, 15.30). Who will join?

I conclude with another interpretation of the problem before us from the lips of Dr. Robertson Nicoll. Speaking of the S. V. watchword, he says: "But what is evangelising? The sending of Bibles, the delivery of the message to everyone? No, but the shedding of the servants' blood on every field. When the world has become one great Gethsemane we shall see over it all the flowers that grow, and grow only, in the garden where Christ's brow dropped blood."

With many thanks to Mr. Richard for the example of his invincible optimism.

I am, Dear Sir,

Yours very truly,

F. W. S. O'NEILL.

MANCHURIA.

#### CHURCH MUSIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest the article by Mr. Wang Chung-yu on the above subject and expected to see some remarks on it in your August issue. As none have appeared, allow me space in your next to refer to the subject.

To improve the music in our Chinese churches is a praiseworthy



aim, but care is needed lest the music be improved at the expense of spiritual power. Music may in the beginning have been "designed to prepare for heaven," but man is now in a fallen state and has a sinful nature, consequently he is prone to put anything and everything in the place of God. Music in the worship of God, is a good servant but a bad master!

I cannot endorse Mr. Wang's opinion that cathedral music is spiritual (in the scriptural sense of the word); perhaps it might be called *spirituelle*. I think godly churchmen will agree that too often our cathedral services, while musically "all alive" are spiritually dead. Is it not well known that large numbers are emotionally stirred at such services on Sundays who are to be seen at the theatre on Mondays? In fact Mr. Wang has misapplied his terms. If this high class music is spiritual, then we would all do well to join the Roman communion, for music is a leading feature in their services. As to Sankey music, musically it is not up to much perhaps, but I fancy its power lies in this—one of the world's "weak things"—it gives room for the Spirit of God to work and be glorified. At any rate I for one dare not sneer at Sankey music, for by the *congregational* singing of two Sankey hymns—No. 10, "I hear Thy welcome voice" (sung in an *Anglican* church, Mr. Wang!) and No. 379, "A ruler once came to Jesus by night"—I was first brought under a sense of my sinful state and my need of a Saviour, and multitudes of God's people can bear similar testimony.

So while sympathising with the wish for an improvement in hymn tunes for the Chinese I hope such improvement will be in the direction of simplicity, not ornateness.

Yours sincerely,

G. CECIL SMITH.

CHINKIANG.

#### SENSATIONALISM IN MUSIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: After reading the carefully prepared paper, "Church Music and its Condition in the Chinese Church," by Wang Chung-yu, I could not help but feel that the author entirely mistook the nature of such musical composers as Sankey, Bliss and McGranahan. As is well known Sankey, Stebbins and others have, by these very melodies, moved the hearts of thousands, both in America and in England. Are these men sensationalists? Then is every preacher of righteousness who declares the gospel in such earnest language as to cause men to become reconciled to Christ, sensational? Whoever has heard these evangelists sing but felt they were preaching the gospel in song as it had never been sung by any oratorio singer before them? Are they sensational singers of sensational music, then let us rejoice for their sort of sensationalism which has influenced so many persons to return unto the Bishop of their souls. Many earnest preachers' preaching has been called sensational, though that preaching appealed to the spirit quite as much as to the senses. Mr. Wang would have us understand or believe that the musical compositions of the above named composer all appeal only to the senses and not to the spirit, whereas the musical compositions of Schumann, Mozart, Beethoven, etc., are all addressed to the spirit. If this is true and can be verified then why are not more of the members of our English cathedrals and German churches won to Christ? They certainly have enough of their kind of music for which the author contends. Alas! as every one knows the spiritual life of these very churches is often at a very low ebb, and men may sit under such singing without being moved to a

better life. There may be much in some of the gospel hymns that shocks the sensitive ears of those who have never been accustomed to sing them in church. Yet it is true that nearly all the churches of Hongkong to which Mr. Wang refers and who use the old style of church music in their churches, also use Moody and Sankey's hymns in their religious meetings for sailors and in their schools, and what may seem a little remarkable they like them better than the old tunes and chorals of the Germans. It is on record that a Chinese congregation wished to use the Moody and Sankey hymns instead of the older form of church music. It is true that a number of churches in Hongkong and in South China use only the Chinese gospel hymn book which was translated by a Chinese who had been in America, but in their collection there are found many hymns against which even Mr. Wang could find no objection; the reason for the use of the gospel hymns is largely due to the fact that the Chinese are familiar with them and because they like them better than the old standard hymns of the English churches. This is an age of transition, and it need not surprise us if some of our old ideas of church music need to be changed. A salvation army melody is not to be despised if it accomplishes its object in arousing men from their spiritual slumber.

No collection of church music

will suit all, and why not permit the Moody and Sankey hymns a place in the religious congregation? Is it argued that they are often irreverent? But the irreverence fades away when we come to realize how much these very hymns have caused men to become reverent to their Creator. I should be glad if a simple and small collection of hymns of the very best could be selected and printed in one book, but that would not insure its use. Each mission and each society would probably still have their own hymnal; and a union hymn book would not become universally accepted, not more so than a universal prayer book, and to those whose musical talent is small and who like Moody's and Sankey's hymns and are able to sing a few tunes, why not let them sing them? Let us give honor where honor is due. In this age when so much is said and done to weaken our faith in the authenticity of the Bible and the divinity of Christ, let us not despise all hymns or songs that express a little feeling in which the pulsation of the divine heart is felt. The world is under everlasting obligation to such men as Bliss, Sankey, Stebbins and McGranahan, who have shown us how the voice in song could be consecrated to God, and in the grand consummation of all things it will then be known how many hearts have been won to the truth by these very hymns.

C. R. HAGER.

### Our Book Table.

We have received the Anthem "Oh, Lord, how Manifold are Thy Works," by Joseph Barnby, arranged for Chinese voices, with organ accompaniment and Chinese words. Price ten cents. May be had at the Presbyterian Mission Press.

There will be ready next fall a new edition of Chapin's Geography, revised to 1901, with a new set of copper-plate colored maps and new illustrations. A chart of the world's trade routes and products has been added. Price probably not above \$1.25. Orders

may be left with Presbyterian Mission Press or Treasurer American Board Mission, Tientsin.

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Map and Short Description of Tientsin, by N. F. Drake. For sale by Kelly and Walsh. Price \$1.50.

This is a well executed Map of Tientsin, 24 x 30 inches, with descriptive letterpress, embellished by five half-tone illustrations showing Gordon Hall, Victoria Park, Ruins of the French Cathedral, General View of Tientsin, etc., all very well executed. We had no idea that Tientsin had changed so much since the time we had the privilege of visiting it, now not a few years ago. Mr. Drake's map should be especially valuable to tourists visiting Tientsin.

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The American Bible Society has just issued a new catalogue, of thirty-six pages, of their publications in Chinese and of the Bibles and Testaments in English and other languages kept in stock. Aside from the regular editions in Wên-li and Mandarin, there are Mandarin and English, Shanghai Colloquial—both character and Romanized, Soochow Colloquial (character), Ningpo Romanized, Foochow, Cantonese, as well as Bibles in German, French, Welsh, Spanish, Portuguese, Danish, Swedish, Italian, Hebrew, etc., etc. It is well arranged, neatly printed, and may be had free on application to the agent of the Society, Rev. J. R. Hykes, D.D.

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China's Need and China's Hope. By Rt. Rev. F. R. Graves, D.D.

This little brochure of sixteen pages is a succinct setting forth by Bishop Graves of the present crisis in China, giving the Soldier's View, the Diplomat's View, the Merchant's View, and the Missionary's View. It is well to look at everything from every possible

standpoint, especially where there are such divergencies of opinion as exist in regard to the present crisis. Bishop Graves writes candidly and fairly, and his views ought to have weight with the people at home for whom the pamphlet is especially prepared.

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Thrilling Experiences of Missionaries of the China Inland Mission in Chihli province during the Boxer Troubles of 1900. Presbyterian Mission Press. Price ten cents.

This is a personal narrative of persecutions, flight, destruction of home, hiding in caves, discovery, shooting of Mr. Green, weary marchings, timely refuge, and rescue at last by the arrival of foreign troops. Written by Mr. and Mrs. Green.

Mr. Allen Cameron has issued this pamphlet in cheap form, so as to admit of its wider circulation. Truth is certainly stranger than fiction in this instance, and what these friends endured and yet survived would seem past credence were they not so well substantiated, as testified to by the still living witnesses.

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The Fleming H. Revell Co. are to publish two volumes in October, called "China in Convulsion," by Rev. A. H. Smith, D.D. The earlier chapters, to the number of about nine, will consist largely of articles published in the *Outlook*, New York, discussing such topics as the Remoter Causes, and the Remote Causes of the Convulsion, the Contribution of Foreigners to Chinese Discontent, a Sketch of the Preliminary Rehearsals of the Late Convulsion (Anti-foreign Riots, etc.), three Chapters on Why the Chinese dislike Foreigners; one on the Political Causes of the Convulsion, and one on Reaction Against Reform as a Cause. This is followed by chapters on the Genesis of the Boxer Movement,



Spread of the Rising, and the Boxers and the Chinese Government. After this comes a Diary of the Siege in Peking with supplement, Chapters on From the Taku Forts to the Relief of Tientsin, the Punishment of Tientsin, the Punishment of T'ung-chou, the Punishment of Peking, Foreigners in the Interior during the Convulsion, the Native Christians during the Convulsion, and the Chinese Empire after the Convulsion. The events of the past winter are not considered in detail on account of the impossibility of ascertaining the facts at the time of writing.

The work will be furnished with several maps and numerous unpublished illustrations.

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Primary Lessons in Mandarin. By Dr. Mateer. Price, cloth covers, \$2.25; paper covers, \$2. Presbyterian Mission Press.

There is a welcome awaiting a book for which there is a crying need. Such a book is the Primary Lessons in Mandarin, specially prepared by Dr. Mateer for beginners in the study of the language. The book is what its name indicates, a Primer, beginning with the easiest possible sentences, which grow a little longer, and sometimes slightly involved, as the learner proceeds. Every sentence in the thirty advance Lessons—there are six review Lessons—is not only carefully translated, but an interlinear translation of the characters is also added, shedding much light on the darkness of strange idioms and combinations. Copious notes on the meaning and use of characters and phrases add to the value of the work. With such helps one is almost compelled to understand. A few English sentences follow each Exercise, to be rendered into Chinese. This task, difficult enough for one who still 'sees men as trees walking,' is made as easy as is possible by catch-words and by

frequent suggestions as to the Chinese order. A Mnemonic Analysis of characters is given in the first five Lessons, which exercise the student may himself continue with much benefit, and probably increasing interest.

The Introduction to the larger work is printed in this, including a great many things one needs to know. Among them is a careful explanation of the Chinese Radicals. The Radical Ode, by the Rev. J. A. Silsby, is almost a work of genius. Whether it is easier to learn the Ode, or the number of the Radicals, we are not quite certain. Perhaps it depends on whether figures or jingles take the precedence in one's brain.

We will venture to suggest that, short as the sentences generally are, they can often with advantage be broken up into still shorter sentences, and thus learned, and perhaps the parts united in new combinations. As an example we select one of the longer sentences in the twelfth Lesson 我先問問我的母親,他叫我去,我就去. The translation reads, "I will first ask my mother. If she lets me go, I will go." Now, this simple English sentence has within it a number of sentences, as, My mother. Ask my mother. First ask my mother. I will ask my mother. I will first ask my mother. I am going. I will go. She lets me go. The Chinese sentence is susceptible of a similar division, as follows: 我的母親,問我的母親,先問我的母親,我先問問我的母親,我去,我就去,他叫我去. Moreover, these short sentences may be slightly varied, as, e.g., 他不叫我去,他叫我去嗎,我不去,我不能去,我不要,我的母親問我, which may be translated, in order, as follows: She will not allow me to go. Will she let me go? I will not go. I cannot go. I do



not wish to go. My mother asks me. Do these sentences seem too simple and trivial? But they are not. And the student who will work at the sentences in this book after some such method, with his teacher, talking, questioning, listening, getting new combinations written, (not on scraps of paper, but in a little phrase book), and still always talking, will be out of the creeping period before he leaves

this book—which should be in two or three months—and be quite ready to take up the more advanced work, to which this is an introduction.

It needs only to be added that these Lessons, like the larger work, are intended for use wherever the Mandarin is spoken. May the enthusiasm with which they are studied, match the pains with which they have been prepared.

CHAUNCEY GOODRICH.

### *In Preparation.*

Editor: D. MACGILLIVRAY, 58 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Life of Moody	... Mrs. Richard.
Giberne's Sun, Moon, and Stars	... W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism	... F. Ohlinger.
The History of the Living Machine...	... Dr. G. Stuart.
Story of Germ Life	...
Harmony of the Gospels	H. W. Luce.
Fry's Geography	... Mrs. Parker.
Tyler's Anthropology	T. Richard.
Hundred Greatest Men.	"
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out

within a reasonable time. Dr. F. Ohlinger reports progress with Uhlmann's Conflict of Christianity with Heathenism. Who'll be the next?

We are gratified to know that this department is bearing fruit. Thus two brethren at work on a Harmony of the Gospels have come to an understanding, and Rev. H. W. Luce, of Teng-chow, now writes that his Harmony is expected out in September.

We thank Mr. Wang Hang-t'ung for a copy of his First Reader, which will be reviewed elsewhere. His Second Reader and a Primer are in press with more to follow. Mr. Wang is teacher of the Mission Press school and his proximity to the Press, that hive of industry, must be very inspiring.

Our correspondent who asked about a Commentary on the Psalms, has been informed by the Mission Press that Bishop Graves has handed them the manuscript of such a Commentary. Thus this department, though tiny, scores another by preventing waste of effort. By the way, we do not seem to have yet attracted the attention of the Bishop, for our list lacked his book. We hope every one will feel free to inform us of their literary undertakings, for we would be the servant of all.

## Editorial Comment.

VERY sadly do we set aside such a considerable section of the RECORDER for obituary notices. Very diverse were the qualities of the friends whose memorials we publish,—we remember well the quiet staidness of Dr. Kerr and the alert ardour of Dr. Mackay; but all of them had many excellent characteristics in common. No regular biographical notice having arrived in time for this issue, Dr. Boone on short notice kindly prepared the appreciation on page 462. As a frontispiece we reproduce the photo of Dr. Kerr and his jubilee tablets, taken in the jubilee year of his graduation as a Doctor of Medicine.

\* \* \*

WE understand that the following local missionaries have been appointed as the Executive Committee of the recently organized China Missionary Alliance, viz., Rev. J. W. Stevenson (chairman), Rev. A. P. Parker (vice-chairman), Rev. G. F. Fitch (treasurer), Rev. G. H. Bondfield (secretary), Rev. R. T. Bryan, Rev. W. N. Bitton, Rev. W. P. Bentley, Rev. D. MacGillivray, Rev. C. J. F. Symons.

We congratulate the Alliance on having secured such a strong and representative committee.

\* \* \*

REV. W. N. BREWSTER in a recent letter sounds a warning which ought to be heeded by the foreign governments, as it is hopeless to expect that China will do anything in the matter. The Municipality of

Shanghai ought also to take up the matter, as it will soon be vain trying to stop the destroyer from coming in at the front door (by sea) while the back door (by land) is left wide open. Mr. Brewster writes: "All quiet here, except the *plague*. It is time to agitate for governmental regulations in China if the country is not to be half depopulated and commerce suspended. It is terrible in Foochow this summer. It is moving steadily north, and will surely reach Shanghai in two or three years more by overland route. Lift up your voice."

\* \* \*

A VERY interesting article has appeared in the N. Y. *Independent* of July 25th from the pen of the United States Minister to Siam, Hon. John King, giving an account of a recent visit to the missions of the American Presbyterian Mission among the Laos of North Siam. It is but another illustration of the happy effect of *seeing* missionary work as it actually exists, instead of taking the stock stories that are so common among travellers and many residents in the Far East, which often are pure fabrications or else the grossest exaggerations, or else isolated and very exceptional cases for which the missionary body as a whole ought by no means to be held responsible.

From Mr. King's account of his visit one would think that the missionaries to the Laos were an ideal lot of workers. They were on such good terms with the officials, they were so respected

and looked up to by the people. As the party approached Chieng-mai, the principal working center, he noticed improvements in the roads, "the women more neat and trim in appearance," "better tilled fields, better kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people."

\* \* \*

MR. KING does not seem to think it wrong or even unwise for the missionaries to have comfortable homes, for he writes, speaking of the influences which had helped to bring about the great change: "Chief among these influences this mission has placed the Christian home. The charm of the quiet, cultured Christian home greeted us as we came among this people, and with a cheer and gladness that spoke of healthful life and wholesome living, abode with us until the parting hour. Indeed I am constrained to say that it was reserved for me here, in the remote jungles of Northern Siam, after travelling over the continent and visiting the homes of nearly every station in life, both in Europe and America, to come into the atmosphere of the most ideal home life it has ever been mine to enjoy . . . not the cramped dwelling places of the Asiatics, but attractive homes, made glad with music and cheerful entertainment and adorned by a Christian culture that shows its appreciation in choice works of art and the best literature."

\* \* \*

ANOTHER point of appreciation was the following: "The missionaries are also the advance

agents of trade. The chief rides a Columbia chainless bicycle. The commissioner when he made his call, rode the latest type of a "Sterling" . . . and I am told there are three or four hundred American wheels in the city of Chieng-mai. A carriage and pair took us about the city, and an American engine furnished the power for the American electric light plant that illuminated the theatre in which the chief entertained us on Saturday evening, and at twelve o'clock blew the whistle long and loud that announced to the American missionaries that the Christian Sabbath had arrived."

\* \* \*

AND yet we question if mission work is so very different in Siam from what it is in Japan or China. Mr. King had simply taken the pains to see it.

\* \* \*

WILL the Court return to Peking? This is the question that everybody is asking but which no one seems to be able satisfactorily to answer. Dr. Sheffield, writing from Peking, August 19th, says: "A communication is just in from Hsi-an-fu, from the Court, to the effect that the heat and general frightful condition of the roads is such that the Court will delay setting out on its return to Peking for six weeks. I think there is much doubt as to the Court's reaching Peking this autumn, but incline to think it will winter in K'ai-feng-fu. The Court officials do not dare to give as the reason that foreigners are still too much in evidence in Peking, but that is probably the real reason." Our own impression is that the Reactionaries (spell it with a



capital R) are also still too much in evidence in Hsi-an-fu. They realize that the return of the Court to Peking means the probable end of their influence and power, and it is very natural that they should do all they can to frustrate such a consummation. Whether the Empress-Dowager really intends to return, or whether the influence of Li Hung-chang and Prince Li and the Yangtze Viceroy will be sufficient to effect an unwilling return, are questions which no one, as yet, seems to be able to answer. Appearances, however, are very much against the return.

MEANWHILE flood and famine

and plague and pestilence are punishing poor China as almost never before. The stories which come of the destruction caused by the overflow of the Yangtze and tributaries are simply appalling. Even where lives are spared it must be but to lengthen for a little while a wretched existence and then slowly but surely perish. The outlook for Central and North China, both politically and otherwise, is dark indeed.

THOUGH we give 56 pages this month, much correspondence, missionary news and book notices, as well as editorial matter, has been crowded out, and will have to wait for next issue.

## Missionary Journal.

### BIRTHS.

At Macao, July 16th, the wife of W. H. DOBSON, M.D., A. P. M., Canton, of a daughter.

At Shanghai, August 19th, the wife of Rev. D. MCGILLIVRAY, of S. D. C. K., of a daughter.

### MARRIAGE.

At Shanghai, August 17th, JOHN W. BRADLEY, M.D., and Miss MAMIE B. MCCOLLUM, both of S. P. M., Suchien.

### DEATHS.

At Soudan, West Africa, June 15th, Rev. D. W. LE LACHEUR.

At Wuchang, July 25th, WINIFRED BATEMAN, wife of P. L. MCALL, M.D., London Mission, Hankow.

At Canton, August 15th, J. G. KERR, M.D., A. P. M. Forty-seven years a missionary.

### ARRIVALS.

#### AT SHANGHAI:

August 17th, Rev. H. MAXCY SMITH, Miss M. B. MCCOLLUM, from U. S. A., for the S. P. M.

August 27th, Miss MARY A. SNODGRASS, A. P. M., Shantung; Miss M. E. PYLES S. P. M., Soochow, from U. S. A. (returning).

### DEPARTURES.

#### FROM SHANGHAI:

July 27th, for U. S. A., Miss M. E. WILSON, M. E. M., Hing-hua.

August 3rd, for Scotland, Rev. J. WEBSTER, U. F. C. S., Kai-yuen, Manchuria; for England, Rev. E. C. SMYTH, E. B. M., Shantung.

August 20th, for U. S. A., Rev. JOHN WHERRY, D.D., A. P. M., Peking; Rev. E. PILLEY, M. E. C. S., Wusih.

August 30th, Rev. W. T. HOBART, M. E. M., for U. S. A.



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A CYCLE OF CATHAY. 70 illustrations. Price \$4.00. Minuscript \$8.50.

The *London Times* says of this work:—"It is perhaps the most valuable contribution that has been made to our knowledge of China in recent years."

The *London Daily News* speaks of it as "unsurpassed, perhaps unequalled, by any recent book."

ANALYTICAL READER, a Short Method with Chinese. New revised edition. In hard covers, \$1.50; soft do., \$1.20.

Dr. A. F. Parker in his discourse on the study of Chinese twice recommends it.

Dr. Sheffield says of it in the *Recorder*: "The two important things to be communicated to students are—

1st. The selected and graded lists of characters.

2nd. The analytical and systematic writing of characters."

THE EVIDENCES OF CHRISTIANITY. Chinese 天國福音, Chinese doxux, revised by the author and printed for the Chinese Tract Society. Large type and white paper, suited for gifts to Chinese friends. Price 50 cents per copy.